

Pentecost Sunday

OLD TESTAMENT – Numbers 11:24-30

²⁴ So Moses went out and told the people what the LORD had said. He brought together seventy of their elders and had them stand around the Tent. ²⁵ Then the LORD came down in the cloud and spoke with him, and he took of the Spirit that was on him and put the Spirit on the seventy elders. When the Spirit rested on them, they prophesied, but they did not do so again. ²⁶ However, two men, whose names were Eldad and Medad, had remained in the camp. They were listed among the elders, but did not go out to the Tent. Yet the Spirit also rested on them, and they prophesied in the camp. ²⁷ A young man ran and told Moses, “Eldad and Medad are prophesying in the camp.” ²⁸ Joshua son of Nun, who had been Moses’ aide since youth, spoke up and said, “Moses, my lord, stop them!” ²⁹ But Moses replied, “Are you jealous for my sake? I wish that all the LORD’s people were prophets and that the LORD would put his Spirit on them!” ³⁰ Then Moses and the elders of Israel returned to the camp.

11:24 WENT OUT – Namely, from the Tabernacle, where he had brought his complaint before the Lord. (Kretzmann)

GATHERED SEVENTY MEN – Possibly the same men chosen on Jethro’s advice (cf Ex 18:21; 24:1). (TLSB)

11:25 LORD CAME DOWN IN A CLOUD – This is how he had been with them as they left Egypt and would continue to show his presence in this manner. His presence today can be found as we come to church and receive his gifts in the Word and Sacraments.

Matthew 17:5 “While he was still speaking, a bright cloud enveloped them, and a voice from the cloud said, “This is my Son, whom I love; with him I am well pleased. Listen to him!”

Luke 21:27 “At that time they will see the Son of Man coming in a cloud with power and great glory.”

they prophesied.† The Hebrew verb here is not in the form in which it is usually found to express the mediation of a prophetic message through the Spirit. It probably means that they gave ecstatic expression to an intense religious experience (see 1Sa 10:5–6; 18:10; 19:20–24; 1Ki 18:29). (CSB)

The extraordinary manifestation of divine power took place only to validate the authority of the 70 elders. When they left the tent, this miraculous gift was no longer available to them. (TLSB)

God supplies all that we need. Jesus did not leave his disciples or us alone when he ascended into heaven. He sent the Holy Spirit. He has given us the Spirit through Baptism and we have the strength to live for him as we daily remember our Baptism.

This filled them with the same wisdom and understanding which characterized Moses, though not in the same degree. (Kretzmann)

but they did not do so again. It seems that the temporary gift of prophecy to the elders was primarily to establish their credentials as Spirit-empowered leaders. (CSB)

The extraordinary manifestation of divine power took place only to validate the authority of the 70 elders. When they left the tent, this miraculous gift was no longer available to them. (TLSB)

The word for prophecy means to speak or sing something inspirationally. This was not like the prophets who taught and foretold events, but more of an emotional lift for that particular situation. Here, too, God provided what was needed to help Moses and the Israelites get past this problem.

11:26 REMAINED IN CAMP – They had not made it to the consecration rite. (TLSB)

WERE LISTED – ESV has “registered.” It implies a written record. (TLSB)

11:28 JOSHUA...STOP THEM – Joshua feared that Eldad and Medad were assuming authority in competition with Moses (a threat that would arise in ch. 16). However, Moses assured him that the Lord gives His Spirit under various conditions for the same purpose (cf Lk 9:49-50). (TLSB)

11:29 Moses reiterates his exhaustion due to leadership (vv 11–15). (TLSB)

Are you jealous for my sake? Here the true spirit of Moses is demonstrated. Rather than being threatened by the public demonstration of the gifts of the Spirit by Eldad and Medad, Moses desired that all God’s people might have the full gifts of the Spirit (cf. Php 1:15–18). This verse is a fitting introduction to the inexcusable challenge to Moses’ leadership in ch. 12. (CSB)

As a true servant of God, who was not jealous for his own honor, but desired only the extension of God's influence and power, Moses wished only for a further extension of the Lord's gift of grace. A little more of this same Spirit in our days would help to solve many of the problems of the Church. (Kretzmann)

1 Corinthians 10:33 “even as I try to please everybody in every way. For I am not seeking my own good but the good of many, so that they may be saved.”

all ... prophets. Fulfilled at Pentecost (Ac 2). Even so, the Lord provides His people with leaders (Eph 4:8–16). (TLSB)

11:30 RETURNED TO CAMP – They all returned to their own tents, which were at some distance from the Tabernacle. Moses had his assistants, and he felt the relief. At present the Lord also gives understanding and wisdom to the men that are holding various offices in the Church, if they but use proper meekness in their work.

11:16–30 Earlier, we learned of Moses’ helplessness as Israel’s leader—one man amid a throng of rebellious people. Mercifully, God grants 70 elders to help Moses. Like Moses, you may at times feel frustration and become angry with the Lord. Thanks be to God, He is “slow to anger and abounding in steadfast love and faithfulness” (Ps 86:15). In His mercy, the Lord provides for you and calls you to repentance and faith through His faithful servants. • Lord, You command us to call upon You in times of trouble, and You promise to deliver us. We thank You for hearing our prayer through Christ, our Lord. Amen. (TLSB)

EPISTLE – Acts 2:1-21

When the day of Pentecost came, they were all together in one place. ² Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. ³ They saw what seemed to be tongues of fire that separated and came to rest on each of them. ⁴ All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them. ⁵ Now there were staying in Jerusalem God-fearing Jews from every nation under heaven. ⁶ When they heard this sound, a crowd came together in bewilderment, because each one heard them speaking in his own language. ⁷ Utterly amazed, they asked: “Are not all these men who are speaking Galileans? ⁸ Then how is it that each of us hears them in his own native language? ⁹ Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, ¹⁰ Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome ¹¹ (both Jews and converts to Judaism); Cretans and Arabs—we hear them declaring the wonders of God in our own tongues!” ¹² Amazed and perplexed, they asked one another, “What does this mean?” ¹³ Some, however, made fun of them and said, “They have had too much wine. ”

2:1-21 This text fulfills Jesus’ Acts 1:5 promise that the believers would be given the gift and Baptism of the Holy Spirit. In obedience to Jesus’ request, the disciples stayed in Jerusalem at their physical peril, for after Jesus’ crucifixion, the enemies of Christ in the Sanhedrin were still dangerous to the followers of the Savior. (Concordia Pulpit Resources - Volume 17, Part 2)

Pentecost was a Jewish festival day celebrating the gifts of God. The word *pentecost* literally means “fiftieth,” and the festival fell annually on the fiftieth day after Passover. Pentecost is also referred to in the Old Testament as the Feast of Weeks and the Feast of Ingathering (Ex 34:22; Num 28:26–31). At this time of the year, between Passover and Pentecost, the wheat harvest was coming in. Thus the Feast of Ingathering (Pentecost) was like a Thanksgiving Day in the United States and likewise lasted one day. (Concordia Pulpit Resources - Volume 17, Part 2)

Pentecost was one of the three great pilgrimage festivals of Israel (with Passover and the Feast of Booths—Ex 23:17; 34:23; Deut 16:16) Many believe that Pentecost was even better attended than Passover because the weather for travel was better. (Concordia Pulpit Resources - Volume 17, Part 2)

There is some scholarly disagreement about where the Pentecost miracle took place and which disciples were there. In the matter of location, the disciples “were all together in one place” (Acts 2:1). Depending on the number of disciples meant, the upstairs room of a common Jerusalem house might not have accommodated them all. Robert Smith also believes it could not have been a location in the temple, because meticulous Luke would have told us this (Smith, *Acts*, Concordia Commentary [St. Louis: Concordia, 1970]). The reason why many believe the disciples were in the temple for the miracle of Pentecost is because of the large number of people present, and also because of the record of Lk 24:53, which asserts that the disciples, with great personal courage, were “continually in the temple.” So where did the miracle of Pentecost occur? All we know is that the disciples were in Jerusalem and in a place where a great many pilgrims could hear the message. (Concordia Pulpit Resources - Volume 17, Part 2)

As to the number of disciples present, Lenski believes—along with Chrysostom (AD 347–404)—that the 120 disciples mentioned in Acts 1:15 were there (R. C. H. Lenski, *The Interpretation of Acts* [Minneapolis: Augsburg Publishing House, 1961], 57). But others believe that only the remaining original apostles plus Matthias were in the gathering, since all were recognized as Galileans. In v 14, “Peter, . . . with the eleven” is mentioned, lending support to the second view that only the Twelve were present. (Concordia Pulpit Resources - Volume 17, Part 2)

The above observation is made simply to encourage the preacher to look at the entire account. The fact is that some of the clearest Gospel material (including the real thrust of Peter’s sermon) is presented in the later verses and might well be offered also already this week, at least in a summary format. (Concordia Pulpit Resources - Volume 24, Part 2)

In these verses after our text, Peter pulls no punches and lays the death of Jesus at the feet of the people. This seems rather harsh considering that many of them may not have been in Jerusalem at the time of Jesus’ death and resurrection. Further, most of the crowd would not have been involved, even if present. As Paul Maier makes clear in his various writings, the crowd that shouted “crucify him” was nothing more than a rented mob staged by the priests and hardly represents the sentiments of the general public at the time. Yet, Peter’s recall of the crucifixion pricked the consciences of the people as extremely personal. This might seem curious to us. But what appears to have happened is that the crowd made the broader connection that all mankind, because of sin and unbelief, was responsible for Jesus’ death. Peter here is making great use of Law and Gospel. (Concordia Pulpit Resources - Volume 24, Part 2)

2:1 *day of Pentecost.* The 50th day after the Sabbath of Passover week (Lev 23:15–16), thus the first day of the week. Pentecost is also called the Feast of Weeks (Dt 16:10), the Feast of Harvest (Ex 23:16) and the day of first fruits (Nu 28:26). (CSB)

Pentecost, also called the Festival of Weeks or the Feast of Harvest, was similar to the American/Canadian Thanksgiving Day, an agricultural festival celebrated seven weeks after the harvest began. The first fruits of the wheat harvest were presented to God. Crowds were swarming to the temple to watch the priests wave the loaves and sacrifice the lambs in worship to the Lord who had made the harvest possible. All Jewish males were required to worship in Jerusalem that day and were invited to join in an altar dance and song. (LL)

tēn hēmeran tēs pentēkostēs, “the day of Pentecost.” The first matter at hand is to make certain we have the events correctly in our minds. There are a couple possible trouble spots. The disciples gathered on a Sunday morning, fifty days after the resurrection of Christ. This is also the Jewish Feast of Pentecost. The significance of this is that the city of Jerusalem was full of religious pilgrims. This group that had gathered was likely the 120 or so followers of Christ who had assembled in Jerusalem (1:15). (Concordia Pulpit Resources - Volume 24, Part 2)

This is the Greek name for the important Jewish observance of the Feast of Harvest (Exodus 23:16) or, as it was also called, the Feast of Weeks (Exodus 34:22). Pentecost means “fiftieth;” the feasts that took place fifty days after the Passover Sabbath (Leviticus 23:11,15,16). Every pious Jew tried to be in Jerusalem for this Feast. Those who could not come to Jerusalem observed it in the synagogues throughout the Roman Empire and beyond. Freewill offerings were brought (Deuteronomy 16:9-11). (PBC)

Pentecost likely also commemorated the giving of the Law on Sinai, as later rabbis attest. On this new day in Acts, God’s people are publically formed through the bestowal of the Holy Spirit. They acquire the names “Church” and “Christians” in the NT but also stand in faith with the believers of the OT, who trusted in the coming Savior. Cf. Mt. 8:11. (TLSB)

CAME - ESV has “arrived.” Greek has sense of “fill up, complete” (cf. Luke 9:51; Gal. 4:4). (TLSB)

“When the day of Pentecost *arrived*” (emphasis added), *sumplērousthai*, literally “to be filled, drawn near.” The passive voice would be expected for subjects of time. What makes this verb so interesting is the attachment of the prefix. Is the “arrival” or “filling” speaking of the time of the Festival or the fulfillment of Jesus’ promise given to the disciples in Lk 24:49? (Concordia Pulpit Resources - Volume 18, Part 2)

they were all together. The nearest antecedent of “they” is the 11 apostles (plus Matthias), but the reference is probably to all those mentioned in 1:13–15. (CSB)

Possibly just the 12 apostles (cf 1:26; 2:14), though the fulfillment described in vv 17–18 hints that the 120 are meant. (Reference to the 120 is much more remote; 1:15.) John Chrysostom: “Was it upon the twelve that (the Holy Spirit) came? Not so; but upon the hundred and twenty. For Peter would not have quoted to no purpose the testimony of the prophet” (NPNF). (TLSB)

Evidently the disciples understood and obeyed Jesus’ command to remain in Jerusalem (Acts 1:4–5). Perhaps, without the Holy Spirit, that’s all they felt like doing, and were not bold enough to do anything else. Perhaps, without the Spirit’s guidance, they had no idea yet of what they were to do. In any event, without the Spirit, they had no power to do otherwise (1:8). (Concordia Pulpit Resources - Volume 3, Part 2)

in one place. Evidently not the upstairs room where they were staying (1:13) but perhaps some place in the temple precincts, for the apostles were “continually at the temple” when it was open (Lk 24:53; see note there). (CSB)

Continuing their practice of fellowship and worship. Setting unclear. Possibly the building containing the Upper Room (1:13), though how the apostles’ message could reach the crowd (vv. 5–11) is unclear and never explained. This has led some interpreters to suggest the temple courts as a likely location. (TLSB)

2:2-4 The Holy Spirit is poured out on the gathered souls in a special manifestation. There was a sound similar to that of the wind, but it was very loud, could be heard throughout the city, and it was directional—leading the crowd to the place where the Christian congregation was worshipping. (Concordia Pulpit Resources - Volume 24, Part 2)

Of special note: *ἔρξαντο λαλεῖν*. The disciples “began to speak.” The sense of this is that they began to make speeches or perhaps sing songs of praise. This is not something ecstatic or experiential. They began to speak, in normal human language, about the things God had done. A key to understanding this entire text is to realize that this was not at all the kind of speaking in tongues we see in modern Pentecostalism. Had there been linguistic professors present there to record the event, they would have been able decipher all the speaking as occurring in known human languages. (Concordia Pulpit Resources - Volume 24, Part 2)

We don’t know who gets up to speak, whether it was the whole congregation or only the apostles. Only the apostles are mentioned as speaking. (Concordia Pulpit Resources - Volume 24, Part 2)

2:2-3 Just as God the Son left no doubt that he truly was risen, so now God the Holy Spirit leaves no doubt that he has come. The disciples knew immediately that this was what Jesus referred to when he promised he would send them another Paraclete (Jn 14:16) to “fill his shoes” during his physical absence. (Concordia Pulpit Resources - Volume 3, Part 2)

The “sound like the blowing of a violent wind” audibly conveyed that great things were about to happen, and grabbed the attention of the crowds (v 6). (Concordia Pulpit Resources - Volume 3, Part 2)

Throughout Scripture, wind and fire are tangible marks—signs more than symbols—of the Spirit’s presence and activity (cf. Ezek 1:4; 3:12; 37:1–14; Mt 3:11; Jn 3:8). The Spirit is the Breath of God, the Breath of life (cf. Gen 2:7; Job 33:4). The Spirit sets the stage when he uses us to do God’s work. He prepares things for us so that he can use us effectively. (Concordia Pulpit Resources - Volume 3, Part 2)

The manifestations were indescribable because they revealed God’s miraculous activity. (TLSB)

2:2 *violent wind*. Breath or wind is a symbol of the Spirit of God (see Eze 37:9, 14; Jn 3:8). The coming of the Spirit is marked by audible (wind) and visible (fire) signs. (CSB)

ēchos, “sound,” rather than audible words (as would be *hē phōnē*, “sound or voice”). The distinction is shown in Heb 12:19, where *ēchos* is connected with the sound of the trumpet but *phōnē* with the spoken word. *ēchos* in Lk 21:25 describes the sound of the waves. Here it is the sound the wind makes as it rushes by the ear. (Concordia Pulpit Resources - Volume 18, Part 2)

A loud roar like a violent wind sounded in the sky, but there was no wind. Not a leaf on a tree moved. The sound grew in intensity and moved from the sky through the city to the house (or temple room) where the believers were gathered. It does not take much imagination to know what happened throughout the city. (LL)

whole house. May refer to the temple (cf. 7:47). (CSB)

Greek *oikos*. Luke usually uses this term to denote a private dwelling (or for the family as a “household”) but also uses it for the temple (Luke 6:4; 19:46; Acts 7:47, 49; cf. Luke 24:53; Acts 2:46). The setting for Peter’s sermon (vv. 14-41) had to accommodate thousands of people. According to later Christian tradition, the house with the Upper Room was located on Mount Zion (southwest hill of Jerusalem) and would have been outside the city wall. (TLSB)

SITTING – At the moment of the miracle, the entire assembly was sitting on the floor listening to one of the apostles. (LL)

2:3 *tongues*. A descriptive metaphor appropriate to the context, in which several languages are about to be spoken. (CSB)

diamerizomenai glōssai, “divided tongues,” provides the impression that the flame appeared initially as one but then divided with a flame resting upon each of them who were in the room. (Concordia Pulpit Resources - Volume 18, Part 2)

Luke describes the scene with a comparison. The emphasis in the wording is on the mouth (“tongue,” “speak,” “utterance”), which may indicate where the “fire” appeared (see Moses’ appearance in Ex. 34:29). The fire appropriately appears as tongues of flame, since the Holy Spirit works through the apostles’ speech. In the OT, angelic spirits were described as fire (Ps. 104:3-4). Fire also represented the presence of God’s Spirit (Ex. 3:2-4). (TLSB)

Before they could catch their breath, the second miraculous sign happened. A large ball of fire that wasn’t fire entered the room and divided into individual tongues of flame that rested briefly on the head of everyone in the room – men, women, and children. These fire-like tongues are plainly a fulfillment of the prophecy that John the Baptist had made – that the Messiah would baptize His followers with the Holy Spirit and with fire (Matthew 3:11) – and are a clear symbol of the divine presence of the Holy Spirit. (LL)

fire. A symbol of the divine presence (see Ex 3:2 and note), it was also associated with judgment (see Mt 3:12). (CSB)

2:4 *All of them.* Could refer either to the apostles or to the 120. Those holding that the 120 are meant point to the fulfillment of Joel’s prophecy (vv. 17–18) as involving more than the 12 apostles. The nearest reference, however, is to the apostles (see note on v. 1), and the narrative continues with Peter and the 11 standing to address the crowd (v. 14). (CSB)

The sound roared indiscriminately through the whole house, but these tongues sat upon each individual in the room. The different Greek words Luke uses here and in verses 6 and 8 clearly indicate that Luke here means “on each single one,” not a single person excepted, men, women, old, young. The Holy Spirit fills every single believer in the church and equips all for the glorious task of making God’s love in Christ known to all people everywhere. In that sense Pentecost goes on and on. No, there are no tongues that look like fire, no roaring sound, no flashing neon lights or rockets going off – just the quiet miracle of Baptism through which He makes us His new creation. (LL)

filled with the Holy Spirit. A fulfillment of 1:5, 8; see also Jesus’ promise in Lk 24:49. Their spirits were completely under the control of the Spirit; their words were his words. (CSB)

eplēsthēsan, “were . . . filled,” from the root *pimplēmi*, occurs twenty-four times in the New Testament and fully nine times in Luke’s Acts. (Concordia Pulpit Resources - Volume 17, Part 2)

The anointing with the Holy Spirit brings a startling transformation. The Spirit never becomes a personal possession but remains a heavenly gift, received by the repentant through faith. (TLSB)

Jesus, when tempted, used only words from Scripture to defeat the devil. In Ephesians 6:17 the Greek for “word” means God’s word in a literal sense. To do so means you

need to know “the Word.” The word “know” in Greek means to mark, discern, to ascertain by examination, to understand, to be assured, to be skilled, to be master of a thing. In Matthew 28:20 the word “obey” means to teach in such a way that the entire character and life of a person is controlled and molded by God’s Word.

BEGAN TO SPEAK - *apophtheggēthai*, “to speak, address.” A different form of this same word occurs also in v 14. It is obviously different from the normal words for speaking (*legō* and *lalēō*) and may be attributed to the visible presence of the Holy Spirit. This cannot be pressed too far since the Holy Spirit is connected to the speaking of men without the use of this word in 2 Pet 1:21. (Concordia Pulpit Resources - Volume 18, Part 2)

in other tongues.† The Spirit enabled them to speak in languages they had not previously learned (see NIV text note). Two other examples of speaking in tongues are found in Acts (10:46; 19:6). One extended NT passage deals with this spiritual gift (1Co 12–14). The gift had particular relevance here, where people of different nationalities and languages were gathered. In Ac 2:4, 11 “tongues” is modified by “other” and “our own,” respectively; in 2:6 the word “language” (Greek: “dialect”) is used as equivalent in meaning. Hence the miracle at Pentecost involved known foreign languages. The contexts of Ac 10:46; 19:6 and 1Co 12–14 imply a different phenomenon, as does the fact that in these passages “tongues” appears without such modifiers as “other” and “our own”—a special spiritual gift that needs an interpreter. (CSB)

Miraculous ability to communicate in foreign languages the speakers had never learned (vv 7–11). Cyril of Jerusalem: “The Holy Spirit taught them many languages at once, languages which in all their lives they never knew” (*NPNF 2 7:128*). (TLSB)

They did not all speak at once, but each spoke as the ability was given. This was not babbling or incoherent speech: it was perfectly understandable to those who knew the languages. (PBC)

Every word of these foreign languages was an immediate gift of the Spirit. What this “began to speak in other tongues” means is interpreted for us in verse 6: “Each one heard them speaking in his own language,” and in verse 11: “We hear them declaring the wonders of God in our own tongues!” That the disciples spoke in foreign languages they had never spoken before is clearly attested to by those who heard them. What is also very clear is that both the tongues of fire and the ability to speak in a foreign language didn’t last very long on that morning. Rather than become bogged down in the endless debate about the gift of tongues, let’s look for a moment at the real message behind this speaking of foreign languages and the challenge for us today. As the disciples are speaking in these foreign languages, one cannot help but feel that this miracle is prophetic. It is the first full chord of that symphony of confession, testimony, prayer, and praise that was soon to come from the 6170 languages of all the nations of today’s world. (LL)

The Spirit as well as the disciples used the gift of tongues—the ability to proclaim the Gospel in foreign languages—to communicate to the people the love of God in Jesus Christ. This is always the Spirit’s purpose for giving us his gifts and enabling us to use them: to draw others to Christ so that they can experience God’s love and salvation in their lives. (Concordia Pulpit Resources - Volume 3, Part 2)

2:5-11 Scholars have debated over the years whether the miracle was in the hearers’ ears or the speakers’ mouths. V 4, “and began to speak in other tongues,” suggests that they were actually speaking in various languages, which they had not previously known. However, vv 6–11 could be understood as one person speaking in his own language and each recipient then hearing the message in his or own native language. This would seem more logical, particularly in light of Peter getting up to preach, though we have no indication whether this miracle continued into Peter’s sermon. The fact is, though, miracles often do not act logically. The matter is really not that important. What is important is that we have a miraculous reversal of the tower of Babel (Gen 11:1–9), a text long associated with Pentecost. It is not used for Pentecost in Year A but is the appointed Old Testament Reading for Pentecost in Year C and in the One-Year Series. Here we have perfect communication that comes only through the Holy Spirit. The Holy Spirit is opening up doors to the Gospel of Jesus Christ and the fledgling Christian Church. The key here is the proclamation of the Word. The miraculous communication was not an end in itself. The Word proclaimed by Peter and the apostles is the Word that produces faith. The Holy Spirit by this miracle was simply facilitating the proclamation of the Word of Christ. The three thousand who came to faith that day did so because they heard about the death and resurrection of Jesus Christ for their sins. (Concordia Pulpit Resources - Volume 24, Part 2)

2:5 *God-fearing Jews*. Devout Jews from different parts of the world but assembled now in Jerusalem either as visitors or as current residents (cf. Lk 2:25). (CSB)

Jews dispersed throughout the world who piously observed the Law, now in Jerusalem to observe the required feasts. (TLSB)

Because of wars and persecutions, also because of their business activities, Jews had been scattered throughout the Roman Empire and beyond it. They were known as Jews of the Diaspora, the “dispersion.” (PBC)

These were Jews who either lived and worked in foreign lands and were in Jerusalem for the feast days, or they had returned permanently to retire in Jerusalem. All of them, of course, knew and spoke Aramaic, because they obviously understood Peter when he preached. But they also knew well the language of the nation to which they would return or from which they had retired. (LL)

2:6-7 *tēs phōnēs*. The word shows that it does not refer back to the sound, *ēchos*, of the wind, but to the sound of speaking, *apophtheggomai*. (Concordia Pulpit Resources - Volume 18, Part 2)

sunechuthē, “to be perplexed.” The wind and fire had most likely disappeared by this time (we have the aorist tense *ōphthēsan* in v 3), so the people were most likely perplexed by the foreign languages spoken by the Galileans, understood by many different nations. They were thus repeatedly amazed (*existanto*, middle imperfect) and kept wondering (*ethaumazon*, active imperfect) (v 7). Questions begin to circulate through the crowd. (Concordia Pulpit Resources - Volume 18, Part 2)

2:6 *speaking in his own language.* Jews from different parts of the world would understand the Aramaic of their homeland. Also the Greek language was common to all parts of the world. But more than this was occurring; they heard the apostles speak in languages native to the different places represented. (CSB)

God brings the people together to hear His Word. These miraculous events are God’s extended appeal for Israel to receive Jesus as their Messiah and to become part of the new Israel, the Church. The hearers understood the proclamation neither in Aram nor in common Greek but in their local languages. (TLSB)

2:7-8 An obvious miracle. Working men from Galilee would hardly be accomplished linguists. (TLSB)

2:9-11 These groups, coming from all corners of the earth, point forward to the universal character of the Church. Twelve diverse regions signify all people. The Jewish Dispersion had spread to all these places. Greek diaspora, the scattering or “dispersion” of Jews throughout the Near East and Mediterranean regions (i.e., outside of the region of Israel) after Jerusalem’s fall in the sixth century BC. The mention of the capital city of Rome represents the empire, which encompassed the known world (1:8). Jews and proselytes represents all worshipers of the God of Israel, whether ethnic Jews or Gentile converts. Cretans and Arabians, has the sense of all from west and east, from island and mainland. (TLSB)

2:9-11 The list of nations may point to the promise of the ascending Lord: “You will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth” (Acts 1:8). (Concordia Pulpit Resources - Volume 18, Part 2)

2:9 *Parthians.* Inhabitants of the territory from the Tigris to India. (CSB)

There were representatives from three continents included in this listing: Asia, Africa and Europe. The apostles were to go into all the world, but on this day people from all the world were gathering around them in Jerusalem. The confusion of tongues which resulted at Babel was reversed on Pentecost. It still occurs as Missionaries declare the gospel in new languages. (PBC)

Although every Jew could not be present for Peter’s speech, the narrator does not hesitate to depict representatives of the Jews of every land as Peter’s listeners. This feature shows a concern not just with Gentiles but with a gospel for all Jews, which can bring the restoration of Israel as a united people under its Messiah. The presence of

Jews from every nation under heaven at Pentecost introduces a similar symbolic dimension into that narrative, suggesting first that it is the goal of the gospel to address all Israel, scattered throughout the world, and second that it must also address the gentile inhabitants of the lands from which these Jews come. (Tannehill)

Medes. Media lay east of Mesopotamia, northwest of Persia and south-southwest of the Caspian Sea. (CSB)

Elamites. Elam was north of the Persian Gulf, bounded on the west by the Tigris. (CSB)

Mesopotamia. Between the Euphrates and Tigris rivers. (CSB)

Judea. The homeland of the Jews, perhaps used here in the OT sense “from the river of Egypt to ... the Euphrates” (Ge 15:18), including Galilee. (CSB)

Cappadocia, Pontus and Asia. Districts in Asia Minor. (CSB)

2:10 *Phrygia and Pamphylia.* Districts in Asia Minor. (CSB)

Egypt. Contained a great number of Jews. Two out of the five districts of Alexandria were Jewish. (CSB)

Libya. A region west of Egypt. (CSB)

Cyrene. The capital of a district of Libya called Cyrenaica. (CSB)

Rome. Thousands of Jews lived in Rome. (CSB)

2:11 *converts to Judaism.* Gentiles who undertook the full observance of the Mosaic law were received into full fellowship with the Jews. (CSB)

Cretans. Represented an island lying south-southeast of Greece. (CSB)

Arabs. From a region to the east. The kingdom of the Nabatean Arabs lay between the Red Sea and the Euphrates, with Petra as its capital. (CSB)

we hear them declaring. Not a miracle of hearing but of speaking. The believers were declaring God’s wonders in the native languages of the various visiting Jews. (CSB)

WONDERS OF GOD - ESV has “mighty works of God.” Cf. Dt. 11:2; Ps.71:19; 105. Luther: “When God wanted to spread the gospel throughout the world by means of the apostles he gave the tongues for that purpose (2:1-11). Even before that, by means of the Roman Empire he had spread the Latin and Greek languages widely in every

land in order that his gospel might the more speedily bear fruit far and wide” (AE 45:359). (TLSB)

ta megaleia, “the mighty works,” translated in the NIV as “wonders.” The word carries the sense with it that God’s wonders are magnificent and glorious. (Concordia Pulpit Resources - Volume 17, Part 2)

2:12-21 *ti thelei touto einai*; “What does this mean?” The crowd is curious—and more than curious: *existanto . . . kai diēporoun*, “amazed and perplexed.” This text is an excellent illustration of the nature of true miracles. Miracles always open up the possibility of the Word being proclaimed. They are never an end in themselves. Nor do miracles produce faith. If this were the case, the generation that left Egypt in the Book of Exodus would have been the most faithful generation ever. They saw the plagues, they passed through the Red Sea, and so forth. Yet we know that this generation that saw miracle after miracle was rebellious and was not allowed to enter the Promised Land. The whole context of Deut 8:3 (“And he humbled you and let you hunger and fed you with manna, which you did not know, nor did your fathers know, that he might make you know that man does not live by bread alone, but man lives by every word that comes from the mouth of the LORD”) was to show that the miracle of the manna was not what produced faith. Rather, the Word of God did. Most modern claims of miracles can be quickly discarded when this idea is kept in mind. One must only ask if the miracle leads people to sit down and listen to the Word, or does it create a frenzy around the supposed miracle worker? Now, we have heard reports of a sort of mini-Pentecost on the mission field when the Gospel comes to a new people in a new place. For a brief time there is a flurry of miracles. We cannot dismiss this out of hand, for that may indeed be serving to get people to listen to the Word. Likewise we have the stories of the early missionary tradition, as, for example, that Celtic kings listened to St. Patrick after he proved he was more powerful than the Druids. And so perhaps in these cases genuine miracles have occurred. But always we must keep in mind that a true miracle will always lead people to the Word, as it did on Pentecost. (Concordia Pulpit Resources - Volume 24, Part 2)

Peter makes great use of the Word in drawing out the various passages from the Old Testament. The prophecy of Joel 2 is featured most prominently, but in the subsequent verses (2:22–36) many other passages are referenced. The point that needs to be considered here is that Peter is showing that this event was in fact part of God’s plan. Further, Peter and the apostles are not starting something new but building on the foundations that God had earlier prepared. This would be a pattern throughout the Book of Acts, whether by Peter, Philip, Paul, or anyone else. There is a constant use of the Old Testament to proclaim and defend the work of Christ. (Concordia Pulpit Resources - Volume 24, Part 2)

2:12-13 There will always be two different reactions to the proclamation of God’s great works. Some will desire more of the teaching, while others will ridicule the messenger. (Concordia Pulpit Resources - Volume 18, Part 2)

2:12 WHAT DOES THIS MEAN - This extraordinary work of God needed explanation. (TLSB)

2:13 SOME MADE FUN – Wine (or sweet wine) – The term suggests “new wine” and therefore a quick stimulus to drunkenness. (Sacra)

Just as some rejected the earthly Jesus, so mockers and skeptics have always dismissed the Church’s message (cf. Mt. 10:22; John 15:18-20). Cyril of Jerusalem: “In truth the wine was new, even the grace of the NT; but this new wine was from a spiritual Vine, which had oftentimes (before) this borne fruit in Prophets, and had budded in the NT” (NPNF2 7:128). (TLSB)

2:1–13 The Holy Spirit descends as a gift, sounding forth one message in many tongues, showing that Israel will soon burst its ethnic bounds. Cynics of all eras belittle God’s mighty deeds and explain them away. However, humility before the Holy Spirit is in order, along with sheer wonder that God gives Himself to people of all nations. • “Come, holy Fire, comfort true, Grant us the will Your work to do And in Your service to abide; Let trials turn us not aside.” Amen. (LSB 497:3) (TLSB)

Peter Addresses the Crowd

14 Then Peter stood up with the Eleven, raised his voice and addressed the crowd: “Fellow Jews and all of you who live in Jerusalem, let me explain this to you; listen carefully to what I say. ¹⁵ These men are not drunk, as you suppose. It’s only nine in the morning! ¹⁶ No, this is what was spoken by the prophet Joel: ¹⁷” “In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams. ¹⁸ Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy. ¹⁹ I will show wonders in the heaven above and signs on the earth below, blood and fire and billows of smoke. ²⁰ The sun will be turned to darkness and the moon to blood before the coming of the great and glorious day of the Lord. ²¹ And everyone who calls on the name of the Lord will be saved.’

2:14 *with the Eleven.* The apostles had been baptized with the Holy Spirit and had spoken in other languages to various groups. Now they stood with Peter, who served as their spokesman. (CSB)

sun tois hendeka, “with the eleven.” This may imply that it is the apostles (as opposed to the entire 120, 1:15) who alone are consecrated to the public preaching of the Word as their office in the Church. We are told in v 43 of this same chapter that “many wonders and signs were being done through the apostles.” (Concordia Pulpit Resources - Volume 18, Part 2)

Peter is always named first in lists of the apostles. His work is the focus of chapters 1-12. (TLSB)

LISTEN – Literally “let it be put in your ears.” (Sacra)

enōtisasthe, “give ear,” means to give full attention, more than just *akouō*, “listen.” A noteworthy problem in society today is that people do not exercise themselves in careful listening. (Concordia Pulpit Resources - Volume 18, Part 2)

2:15 *only nine in the morning!* On a festival day such as Pentecost, the Jew would not break his fast until at least 10:00 A.M. So it was extremely unlikely that a group of men would be drunk at such an early hour. (CSB)

This was the hour of prayer and sacrifice at the temple. (TLSB)

2:16 NO, THIS IS WHAT SPOKEN – His best support is given by the application of messianic texts from Torah. Peter’s interpretation builds on a number of widely shared presuppositions: a) that the psalms were authored by David; b) that David was God’s anointed; c) that God had promised an eternal dynasty to David through his descendants; d) that the things spoken of in the psalms would refer therefore either to himself or to his descendant, the Messiah. (Sacra)

Peter’s real answer to the charge of drunkenness lay in his explanation of what was happening and why it was happening. The presence of the Holy Spirit was especially evident in the miracle of languages. Not everything else which Joel prophesied was going to happen in detail that day, but the gift of speaking in other tongues was a sign that the entire prophesy would be fulfilled in God’s good time and in his way. (PBC)

2:17–18 *all people ... sons ... daughters ... young men ... old men ... men ... women.* The Spirit is bestowed on all, irrespective of sex, age and rank. (CSB)

The prophecy teaches that the Holy Spirit comes on all flesh equally. Even though Peter and the Eleven stand to proclaim the message publicly in their office as apostles, the Spirit comes upon all who hear and come to faith, whether male or female, young or old. (Concordia Pulpit Resources - Volume 18, Part 2)

2:17 *last days.* See Isa 2:2; Hos 3:5; Mic 4:1; see also notes on 1Ti 4:1; 2Ti 3:1; Heb 1:1; 1Pe 1:20; 1Jn 2:18. In the passage quoted from Joel the Hebrew has “afterward” and the Septuagint “after these things.” Peter interprets the passage as referring specifically to the latter days of the new covenant (see Jer 31:33–34; Eze 36:26–27; 39:29) in contrast to the former days of the old covenant. The age of Messianic fulfillment has arrived. (CSB)

Peter quotes Joel’s prophecy to state that the decisive stage and climax of history has arrived with Christ and the Church (cf 1Co 10:11; Heb 1:2; 1Pt 1:20). (TLSB)

Refers to the time after God sent his Son and his Son completed his redeeming work. (PBC)

POUR OUT – This outpouring, which began on Pentecost, continues today wherever the gospel is preached. (PBC)

ekcheō, “to pour” (future active indicative). This word can also be connected to the pouring of the Spirit in Baptism (Titus 3:6). Another parallel is in Rom 5:5, where “God’s love has been poured into our hearts.” (Concordia Pulpit Resources - Volume 17, Part 2)

God gives His people not just things, but Himself in the Third Person of the Godhead. The promised Baptism with the Spirit was “poured,” showing that the term “baptism” was not regarded strictly as immersion (cf. v. 33). (TLSB)

my Spirit. See note on 1:2. (CSB)

ON ALL PEOPLE – God’s salvation is universal in scope; He pours out the Spirit on all kinds of people. (TLSB)

VISIONS...DREAMS – These are not utopian fantasies, but specifically prophetic modes. (Sacra)

2:18 Like Mary Luke 1:38) and Paul (Rm. 1:1), all Christians are bond servants of the Lord. He gives them His Spirit, yet they belong to Him. (TLSB)

2:19 WONDERS – The references to wonders in heaven and signs on earth are reminders of the time when God delivered Israel from Egypt. (PBC)

Works that demonstrate the arrival of the last days, begun in the earthly life of Christ and continued here in Ac (cf v 43; 4:16, 22, 30; 5:12; 6:8; 8:6, 13; 14:3; 15:12). (TLSB)

At the same time Joel’s prophecy speaks of Christ’s second coming, his coming in judgment. Jesus spoke of it in similar language: “When you hear of wars and revolutions, do not be frightened. These things must happen first, but the end will not come right away...There will be...fearful events and great signs from heaven...There will be signs in the sun, moon and stars...The heavenly bodies will be shaken” (Luke 21:9, 11 ,25, 26) (PBC)

ABOVE...BELOW - Emphasizes the dramatic top-to-bottom change in creation that God enacts. (TLSB)

2:20 DAY OF THE LORD – When Christ returns in glory. (TLSB)

GLORIOUS – Joel calls it the great a dreadful day of the Lord (Joel 2:31). Peter interprets that by calling it the glorious day of the Lord. It will be a dreadful day for those who have rejected the grace of God, but a glorious day for those who wait in hope. (PBC)

prin elthein hēmeran kuriou tēn megalēn kai epiphanē, “before the coming of the great and glorious day of the Lord” (author’s translation). Peter describes the world from the Day of Pentecost until the end of time. It will be marked by the outpouring of the Spirit upon the world (all flesh) through the message proclaimed. (Concordia Pulpit Resources - Volume 18, Part 2)

2:21 *everyone who calls*. Cf. v. 39; includes faith and response rather than merely using words (Mt 7:21). (CSB)

hos an, “everyone,” which relates to unlimited atonement. “Calls” in the Greek is *epikalesētai*. (Concordia Pulpit Resources - Volume 17, Part 2)

Though the Word is preached to the whole world and the Spirit works through that Word, only those who “[call] upon the name of the Lord” will be saved. *sōthēsetai* is passive; the Lord alone does the saving through his Spirit, through the Word. (Concordia Pulpit Resources - Volume 18, Part 2)

A cry from the heart, lamenting sin and imploring mercy. (TLSB)

GOSPEL – John 7:37-39

³⁷ **On the last and greatest day of the Feast, Jesus stood and said in a loud voice, “If anyone is thirsty, let him come to me and drink. ³⁸ Whoever believes in me, as the Scripture has said, streams of living water will flow from within him.” ³⁹ By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.**

7:37 *the last ... day of the Feast*. Either the seventh or the eighth day: This feast lasted seven days (Lev 23:34; Dt 16:13, 15) but had a “closing assembly” on the eighth day (Lev 23:36). See **note** on Mk 14:12. (CSB)

In this section of John’s gospel, Jesus is revealing God’s glory and salvation. He proclaims himself as “the bread of life” (6:35). Some disciples take offense at Jesus’ bold claim and begin to fall away (Jn 6:66). His teaching at the Feast of Tabernacles in Jerusalem prompts many to ask questions about his station and office as the Christ (7:25 ff). (Concordia Pulpit Resources - Volume 4, Part 2)

On the greatest and last day of the Feast of Tabernacles, Jesus proclaims this word designed to stem “the thirst” of those who seek “living water”: God’s gift of life and hope. (Concordia Pulpit Resources - Volume 4, Part 2)

en de tēi eschatēi tēi megalēi tēs heortēs. “On the last day of the feast [of Booths], the great day.” At the conclusion of this seven-day celebration, Jesus stood up (unusual, since Jewish teachers sat and talked) and cried out, “If anyone *dipsa* [“thirsts”], let him come to me and *pinetō* [“drink”].” To thirst and to drink describe the believer (cf. Jn

6:13–14). A believer craves forgiveness and finds satisfaction in Christ alone (cf. Ps 42:1; Is 55:1). “Where there is no spiritual hunger and thirst, the Lord Jesus is not received” (C. F. W. Walther, *The Proper Distinction between Law and Gospel* [St. Louis: Concordia Publishing House, 1986], 249). (Concordia Pulpit Resources - Volume 21, Part 2)

stood and said in a loud voice. Teachers usually sat, so Jesus drew special attention to his message. (CSB)

All the threats and attempts to seize Jesus did not deter Him from telling His life-giving message. On the last day of the festival, He stood up and cried out loudly so all would listen to Him and hear His teaching. (PBC)

It was on the last day of the Feast of Tabernacles, the "day of the great Hosannah," on which the leaves of the willows and the other branches that had been used for the building of the booths were shaken off and the palm branches were waved against the altar, when the priests went around the altar seven times in a procession of thankfulness, and when a priest was commissioned to get a pitcher of water from the pool of Siloam and then pour it out at the side of the altar. All these ceremonies had been introduced in the course of time, and the Jewish teachers had explained some of them, especially the last, as a symbol which would find its fulfillment in the days of the Messiah. The proclamation of Jesus at this point was therefore very important and significant. He not only applied the words Is. 12, 3 to Himself, but indicated that all other prophecies which were connected with this festival had found their fulfillment in Him. The water of the pool of Siloam was considered living water, since it was replenished from time to time by means of a natural siphon from a spring in the rock. But, after all, it was only earthly water, which could quench the thirst for only a short while. But those whose soul thirsts for God, as the heart panteth after the waterbrooks, Ps. 42, 1. 2, must go to the Savior for their soul's refreshment. For in the salvation earned through Christ's Passion and death there is full satisfaction for the desire of all humble souls for mercy and forgiveness. Jesus is the fountain of living water, for in Him there is true, everlasting life. (Kretzmann)

IS THIRSTY - The word for thirst, *dipsaō*, often means physical thirst. However, it may also denote a thirsting for salvation or righteousness, as in Amos 8:11. In this latter sense, the Scriptures proclaim that Christ Jesus alone satisfies thirst (cf. John 4:14; 6:35). (Concordia Pulpit Resources - Volume 4, Part 2)

DRINK - Drinking (*pinō*) held a special meaning for those living in the desert culture. The common drinks of the day included water, milk from goats and cows, and wine. Drink, in fact, was probably viewed as more urgently necessary than food. People can survive for days without food, but not without water. Where there is water in the desert, there is plant and animal life, but where there is no water, life is absent, and death rules. In the OT Lesson the bones are twice described as dry (Ezek 37:2, 4), stressing the complete absence of spiritual life apart from God's Word. Yet even the

driest of bones come to life by the power of God's Word and Spirit. (Concordia Pulpit Resources - Volume 4, Part 2)

It is important to note that God, the Author of all things, gives or withholds food and drink according to his pleasure (cf. 1 Kings 17). Jesus' Gospel invitation to come and drink is reminiscent of God's invitation in Is 55:1 to receive his satisfying spiritual water through his Word, which is given freely, without charge. The similar invitation in Rev 22:17 invites the hearers to partake of the "river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb" (Rev 22:1). (Concordia Pulpit Resources - Volume 4, Part 2)

7:38 BELIEVES - Those with only a superficial thirst may easily be satisfied by a sip or swig of the beverages offered by the world, but their satisfaction is only temporary; their thirst will return. By contrast, those who slake their thirst through faith (*pisteuō*) in the Christ will find a river of water welling up deep within. Thus a serious and intense spiritual desire is satisfied by God in Christ with streams (*potamoi*) of spiritual relief. Those who were thirsty are transformed into springs that overflow with living water. (Concordia Pulpit Resources - Volume 4, Part 2)

ho pisteuōn eis eme. "Whoever believes in me." With thirst quenched, the believer now is brought by the Lord to have *potamoi . . . hudatos zōntos*, "rivers of living water," *hreusousin*, "flow" from within. From Christ through the Church to the world, water (Christ himself) that creates and sustains saving faith will pour out of the Church's soul from Pentecost to the parousia. (Concordia Pulpit Resources - Volume 21, Part 2)

SCRIPTURE HAS SAID - Jesus appears not to quote from a single OT text, but to refer to a host of OT citations that convey similar ideas. cf. Prov 18:4; Song of Songs 4:15; Is 43:19; Ezek 47:1–12; Joel 3 :18; Zech 14:8. Note also John 4:10 where Jesus, like an inexhaustible well, is the source and dispenser of the stream of God's blessings, given as a pure gift. According to Rev 7:16–17, in the final state thirst and hunger will be eradicated because the Shepherd will guide his sheep to "springs of living water." (Concordia Pulpit Resources - Volume 4, Part 2)

living water. See **note** on 4:10. (CSB)

He applied the same image He had used to lead the Samaritan woman to faith at Jacob's well (4:14). The Scriptures had predicted this truth (Isaiah 58:11; Zechariah 14:8). Those who come to Jesus and drink are those who believe in Him, as His next words revealed. And everyone who believes not only has received life-giving water, but "streams of living water will flow from within him." (PBC)

Every one that accepts Him and His salvation will never again be tortured with thirst, for he will possess the fullness of God's mercy. And that is not all. The believer will himself become a fountain of living water, Is. 58, 11; 44, 3. The Spirit, who has entered into his heart in regeneration, has worked spiritual life in him. This life daily gains in strength and willingness. It must manifest itself in deeds of the Spirit, in good works. There will

daily be a new and full supply of knowledge and love, through the work of the Holy Spirit, given to all believers. At that time indeed the great revelation of the Spirit, the Pentecostal miracle, had not yet taken place; Jesus had not yet finished His earthly work, to enter into the glory of His Father. But the work of the Spirit in the Word is efficient at all times; sanctification is His peculiar office and ministry. The Spirit has now been revealed as He that glorified Christ. We have a greater measure of His manifestations in our days than the believers of the Old Testament had, Joel 2, 28. " (Kretzmann)

7:39 *the Spirit*. Explaining the “living water” (v. 38). (CSB)

God’s Holy Spirit leads thirsty souls to Jesus. He works the faith that drinks the refreshment Jesus offers. The Spirit enters the heart of a believer, and the believer calls others to learn of Jesus. (PBC)

On this day of Pentecost we recall the outpouring of the Holy Spirit, who empowered the apostolic disciples. In this event they experience the fullest expression of Jesus’ power and comfort. It is hardly a coincidence that the verb *ekcheō*, “pour out,” is used both for the bestowal of the Spirit on Pentecost (Acts 2:17, 18, 33) and for the bestowal of the Spirit through the “washing of rebirth and renewal” in Holy Baptism (Titus 3:5–6). The verb, while not present in our Gospel Lesson, may provide a helpful homiletical bridge from the image of flowing water to the gift of the Spirit in Baptism. (Concordia Pulpit Resources - Volume 4, Part 2)

For the contemporary application of our text, one need not spend much time discussing the necessity of water to sustain life in arid regions. Much more critical issues for our consideration are the spiritual necessities of our day. Most people to whom we speak can simply turn on a tap and get a stream of water. They can open a can or bottle as a means to satisfy their thirst. But what about the crying needs of the dry, parched, lifeless places in our hearts and souls? (Concordia Pulpit Resources - Volume 4, Part 2)

Consider the needs of “nuclear man” as developed and expressed by Henri J. M. Nouwen in *The Wounded Healer*. “Nuclear Man” is thirsty for meaning in life, for connectedness to others, and for hope for the future. Can Jesus speak to us today, invite us to drink, and satisfy our search for meaning, our thirst for relationship, and our yearning for certain hope? We respond with a firm and resounding yes! (Concordia Pulpit Resources - Volume 4, Part 2)

touto de eipen peri tou pneumatos. “This he said about the Spirit.” Jesus now turns the Church to the Holy Spirit, who testifies to Christ and the divine power that would flow from heaven on Pentecost to those who had believed, *hoi pisteusantes* (constative aorist: all, including these, who would persevere in true faith). This worldwide evangelism would be a new event in the Church’s mouth. Prophesied in Joel 2:28–32, Jesus, upon his being *edoxasthē*, “glorified,” would send the Holy Spirit, at the moment determined by the Trinity, to begin the flooding of the earth with the Gospel through the dedicated voice of the Church. (Concordia Pulpit Resources - Volume 21, Part 2)

had not been given. In the manner in which he would be given at Pentecost (see Ac 2). (CSB)

Full outpouring of the Holy Spirit would not take place until Pentecost, after Jesus finished His work and returned to the Father (cf 16:5–11). (TLSB)

glorified. Here probably refers to Jesus' crucifixion, resurrection and exaltation (see **note** on 13:31). The fullness of the Spirit's work depends on Jesus' prior work of salvation. (CSB)

Hour of the crucifixion (cf 12:23–27). (TLSB)

When Jesus finished His work of salvation and entered into His glory, God's Holy Spirit was poured out upon the believers in special measure. This happened on Pentecost when the Spirit turned loose the streams of water from the disciples, and the water of life has flowed through believers to countless thirsting souls in every age since. (PBC)

At the time when Jesus preached, He promised the Holy Spirit, and therefore the Holy Spirit was not yet there; not that He was not in existence in His nature, in heaven, but that He was not manifested in His revelation and in His work. For that is the special work and office of the Holy Spirit that He reveal and glorify Christ, that He preach and give testimony concerning Him. This office was then not yet in active working; the office of glorifying Christ the Lord was not yet in use, that is, the preaching of the forgiveness of sins, and how one may be delivered from death, have comfort and joy in Christ, that it concerns us: all this was at that time unheard of and not mentioned; that deliverance, salvation, righteousness, joy, and life should be given us through that man, Christ, whom people did not know at that time. (Kretzmann)

7:37–39 On the final day of the Feast of Booths, Jesus promises that believers will receive the Holy Spirit (at Pentecost) after His death. “Anyone who does not have the Spirit of Christ does not belong to Him” (Rm 8:9). But Christ's death and resurrection proclaimed in the Gospel brings life to all who thirst for Him and His blessings. • O Holy Spirit, bring refreshing showers of blessing each day of my life. Amen. (TLSB)