

## Pentecost Sunday

FIRST READING – Genesis 11:1-9

**Now the whole world had one language and a common speech. <sup>2</sup> As men moved eastward, they found a plain in Shinar and settled there. <sup>3</sup> They said to each other, “Come, let’s make bricks and bake them thoroughly.” They used brick instead of stone, and tar for mortar. <sup>4</sup> Then they said, “Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves and not be scattered over the face of the whole earth.” <sup>5</sup> But the LORD came down to see the city and the tower that the men were building. <sup>6</sup> The LORD said, “If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them. <sup>7</sup> Come, let us go down and confuse their language so they will not understand each other.” <sup>8</sup> So the LORD scattered them from there over all the earth, and they stopped building the city. <sup>9</sup> That is why it was called Babel — because there the LORD confused the language of the whole world. From there the LORD scattered them over the face of the whole earth.**

**11:1–9** Chronologically earlier than ch. 10, this section provides the main reason for the scattering of the peoples listed there. The narrative is a beautiful example of inverted or hourglass structure (see Introduction: Literary Features). (CSB)

**11:1** *the whole world.* The survivors of the flood and their descendants (see vv. 4, 8–9). (CSB)

All people on earth at the earliest time were direct descendants of Noah; therefore, the whole had the same language. Chapter 11 describes events that happened prior to the division of nations described in chapter 10. (TLSB)

This was the group of people who had survived the Flood and had given birth to the next generations. (CSB)

ONE LANGUAGE – Moses now provides an explanation for the puzzling fact that nations which trace their origin to a common ancestor today speak more than 5000 different languages. The great variety of languages in the world today has been called a monument to the cleverness of the human mind. This chapter shows us that it’s more a monument to the rebelliousness of the human heart. (PBC)

It soon became obvious that although their language had not changed, the attitude of these descendants of Noah had changed – and not for the better. (PBC)

**11:2 MEN MOVED EASTWARD** – Here we see the Shemites, the line which had received Noah’s special blessing, rebelling against God’ expressed will for them. After Noah’s family left the ark God has commanded them: “Fill the earth!” it was God’s good will that in time the whole earth should be filled with people who would live for His glory, so that from east to west His reputation as Savior would be magnified. (PBC)

Noah's descendants started out well. From Armenia, where the ark had come to rest, they journeyed down into the Tigris-Euphrates valley, often referred to as Mesopotamia (present day Iraq). The direction of their migration was to the southeast; here it's described as "eastward," because the Hebrew language has expressions only for the four points of the compass; it has none for the oblique directions. (PBC)

Until now, all events have been consistently identified with "the east." Now, Noah's early descendants journeyed down the Tigris-Euphrates Valley of Mesopotamia. (TLSB)

PLAIN OF SHINAR – A well-watered plain would naturally look good to farmers and, in disobedience to God, they decided to stop their migration and settle down. (PBC)

**11:3** *brick instead of stone, and tar for mortar.* Stone and mortar were used as building materials in Canaan. Stone was scarce in Mesopotamia, however, so mud brick and tar were used (as indicated by archaeological excavations). (CSB)

On the plain near the Tigris-Euphrates Rivers, stones were scarce, while clay was plentiful. The process of "burning" bricks was unique to the region; it was not used in Egypt until much later. (TLSB)

BAKE THEM THOROUGHLY – Instead of sun-dried clay or stone, they chose fire-hardened brick for their building project, with tar for mortar instead of the customary mud. They wanted something that would last. (PBC)

TAR FOR MOTAR – Use of "slime" (tar from coal or oil) with bricks for construction well describes the historical setting of the account. (TLSB)

**11:4** *us ... ourselves ... we ... ourselves.* The people's plans were egotistical and proud. (CSB)

*tower.* The typical Mesopotamian temple-tower, known as a ziggurat, was square at the base and had sloping, stepped sides that led upward to a small shrine at the top. (CSB)

Ziggurat pyramids are known from Ur, Babylon, and other Mesopotamian cities. This architecture dates back to the third millennium B.C. (TLSB)

*reaches to the heavens.* A similar ziggurat may be described in 28:12. Other Mesopotamian ziggurats were given names demonstrating that they, too, were meant to serve as staircases from earth to heaven: "The House of the Link between Heaven and Earth" (at Larsa), "The House of the Seven Guides of Heaven and Earth" (at Borsippa), "The House of the Foundation-Platform of Heaven and Earth" (at Babylon), "The House of the Mountain of the Universe" (at Asshur). (CSB)

No effort is to be spared. If stones are not available, they must be manufactured. Nothing shall deter these men, so greedy of enhancing the glory of their own name. (Leupold)

*name.* In the OT, “name” also refers to reputation, fame or renown. (The Nephilim were “men of renown [lit. ‘name’],” 6:4.) At Babel (see note on v. 9) rebellious man undertook a united and godless effort to establish for himself, by a titanic human enterprise, a world renown by which he would dominate God’s creation (cf. 10:8–12; 2Sa 18:18). (CSB)

“Glory to man in the highest!” That’s turning God’s plan for us topsy-turvy. That’s rejecting His goal for life and substituting a goal of our own. Sustenance (food & shelter), security status – these were the life goals the descendants of Noah had adopted. (PBC)

Their plans were made with care. Instead of the usual sun-dried brick they proposed to use burnt brick, which would be able to withstand the ravages of the weather so much the better. And instead of merely laying the bricks loosely, they planned to set them firmly by the use of asphalt, which is found in large quantities near the ruins of Babylon. Just what motive prompted them to undertake the building of such a city and tower whose top should reach to the sky is shown in their words: And let us make for us a name, lest we be scattered over the face of the whole earth. An arrogant, blasphemous pride was here combined with a cringing fear of the avenging justice of the Lord. They were full of enmity toward God; their purpose was to defy His almighty power and to make this city with its tower the center of the world, to which they might return even if it should happen that the Lord would scatter them into the four winds. (Kretzmann)

*scattered.* See note on v. 8. (CSB)

Noah’s descendants were to be fruitful and multiply and fill the earth (9:1). Their intention to create a local point that would keep them in one place was proof that they intended to break God’s command. (TLSB)

This phrase breathes defiance of God. The tower was to provide the rallying point and to at the same time a token of their oneness of purpose. (Leupold)

**11:5 LORD CAME DOWN TO SEE** – This is not to be understood literally. God does want to emphasize, however, that whenever he intervenes in judgment He has carefully evaluated all the facts; His judgment is never impulsive or arbitrary. (PBC)

God is described in human terms, intervening in the affairs of humankind (cf Ps. 144:5). (TLSB)

These are expressions of Holy Scripture to which one must become accustomed. God “comes down,” not really or essentially—for He is everywhere—but He ceases to take no notice, He ceases to be long-suffering, and begins to reveal, punish, and convict sin.

Therefore the smug people who used to think that He was far away now see that He is present, and they begin to tremble. (Luther)

**11:6** THE LORD – God is spoken of as Yahweh because of the mercy His displays in preventing mankind from carrying out its pernicious purpose. (Leupold)

*If ... then.* If the whole human race remained united in the proud attempt to take its destiny into its own hands and, by its man-centered efforts, to seize the reins of history, there would be no limit to its unrestrained rebellion against God. The kingdom of man would displace and exclude the kingdom of God. (CSB)

This refers to sinful conceits. If the human race remained united in self-interested pride, there would be no limit to people's rebellion against God. (TLSB)

The verb **נִחַדְתֶּם** is familiar, for it means to reach some decision as a result of some proposal and to consider whether it is good or evil. Such is its meaning in the passage before us: "They have decided to do this; they have made up their minds; and they will not allow themselves to be turned away from what they have undertaken." This is a sort of complaint from God, who is amazed and grieved at the great arrogance of men, because to their own great harm, they smugly despised the authority of Noah. (Luther)

What they had begun to do they would work for with all possible energy; and nothing would be restrained, held back, from them. The result would be the eventual destruction of true freedom, of personal life, and of the plans which God had concerning the Messiah. (Kretzmann)

What follows in italics is from the Lutheran Hour Ministry Devotion of 8/30/2014 by Rev. Kenneth Klaus...

*Yet not my will, but yours be done. Luke 22:42*

*The other day I came across an old, German legend.*

*It begins in a farming community which had been repeatedly hit by drought and disaster. Believing God was being unfair and unwise, the people came together and said, "Lord, our crops have been scanty and skimpy and small. If You have no major objections, and we hope You don't, we'd like to run the show."*

*Now, the story says that God, who knows best and is always caring, for reasons of His own, said, "Okay. I'll let you take control – for a year."*

*And so it was. If the villagers wanted rain, they got rain. If they wanted sun, they got sun. That year the plants grew big and strong. Sadly, when harvest time came, there was no grain brought in. None at all.*

*Once again, the people complained.*

*In reply, God told them: “You got what you asked for. But you didn’t ask for what you needed. Along with sun and rain you also need the north winds which pollinate your plants. No harsh wind ... no crop.”*

*Now that old story is telling us a number of things. First, it identifies our human desire to have only sunny skies in the day and gentle rains which come at night. More importantly, the tale tells us we want to be in control because we think we know better than the Lord.*

*Thankfully, the Lord doesn’t let us take control as He did that fictional German village.*

*Look at the disaster which occurred in the Garden of Eden. Adam and Eve thought they knew better than God, and they ended up opening a whole Pandora’s box of trouble when they ate from the forbidden fruit.*

*Scripture points out others who thought they could improve on God’s handiwork.*

*Against God’s orders, Lot’s wife tried to sneak a peek at the destruction of her home and city. Moses thought He knew better than God when He struck the rock for water rather than speaking to it. The Children of Israel thought they knew better than God when it came to conquering the Promised Land.*

*Those stories and others lead us to thank God that He doesn’t give us our way and follow every foolish notion that might spring from our sinful brains and hearts.*

*The truth is God is God, and we are not. Left to our own devices, we would still be trying to work our way into heaven. Left to our own invention, we would still be ineffectually struggling and incompetently striving to atone for our many misdeeds. But God has not left us on our own. In His wisdom HE decided to send His Son to rescue us. In His love HE declared that whoever believes on Jesus as Savior will have their souls washed of all wrongdoing.*

*Now because of what HE has done, we are moved to say, “But thanks be to God, who gives us the victory through our Lord Jesus Christ.”*

**11:7** *let us.* See notes on 1:1, 26. God’s “Come, let us” from above counters proud man’s “Come, let us” (v. 4) from below. (CSB)

This is spoken out of the fullness of the character of God, who is called by the plural name ‘Elohim and who possesses unbounded resources and potentialities. Though not a direct reference to the Holy Trinity, the plural here involves that too. The same plural is used in 1:26 and 3:22. (Leupold)

Direct manifestation of divine power appears to have altered their thought processes, making it impossible to communicate and trust one another. (TLSB)

*not understand each other.* Without a common language, joint effort became impossible (see v. 8). (CSB)

**11:8** *scattered.* See v. 4; 9:19. God dispersed the people because of their rebellious pride. Even the greatest of human powers cannot defy God and long survive. (CSB)

That was the consequence of the miracle. A great migration of families and tribes over the whole earth began, by which men were scattered to the four winds. The great project as planned naturally had to be abandoned. Even if some few people, whom we may now term Babylonians, remained in the city, to be conquered afterward by Nimrod, the purpose of the human race in its blasphemous pride was not realized. (Kretzmann)

God not only caused them to desist from their evil purposes but also to “fill the earth” as He intended (9:1). (TLSB)

It is interesting that God does this again when in Acts 1:8 Jesus tells His disciples: “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” BUT, they, too, don’t get it done until we read Acts 8:1: “On that day a great persecution broke out against the church at Jerusalem, and all except the apostles were scattered throughout Judea and Samaria.”

**11:9** *Babel.* See NIV text note and 10:10. The word is of Akkadian origin and means “gateway to a god” (Jacob’s stairway was similarly called “gate of heaven”; see 28:17). (CSB)

Hebrew verb *balal* means “to confuse;” a form of the verb, when contracted, results in *Babel*, the name of the city. (TLSB)

We get our word “*babel*” from this. When there is no communication there is ultimately going to be chaos. The real communication problem here was that the people had stopped communicating with God and thus were alienated from him. When we are alienated from him, becoming alienated from our fellow human being is the next step.

*Confused.* The Hebrew word used here (*balal*) sounds like “*Babel*,” the Hebrew word for *Babylon* and the origin of the English word “*babel*.” (CSB)

Luther called God’s action at *Babel* a much more horrible judgment than the flood. That divine judgment wiped out only a single generation of humanity. Confusing the languages at *Babel*, however, has bred confusion and suspicion and hatred in every generation since then down to our broken, disorderly world. (PBC)

**11:1–9** To curtail the pride and evil design of early humankind, God intervenes to make it difficult for family groups and tribes to communicate with one another, thereby causing them to disperse to different regions of the Near East and beyond. Like the story of the fall, the story of

Babel shows that rebellion against God ultimately leads to divisions among people. People are driven away from paradise and from one another. Yet the Lord was preparing to gather and bless all nations in the birth of the living Word from the line of Shem. • We praise You, O God, that You enable Your Church to overcome language barriers with the Gospel of salvation in Christ Jesus. Amen. (TLSB)

SECOND READING – Acts 2:1-21

**When the day of Pentecost came, they were all together in one place. <sup>2</sup> Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. <sup>3</sup> They saw what seemed to be tongues of fire that separated and came to rest on each of them. <sup>4</sup> All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them. <sup>5</sup> Now there were staying in Jerusalem God-fearing Jews from every nation under heaven. <sup>6</sup> When they heard this sound, a crowd came together in bewilderment, because each one heard them speaking in his own language. <sup>7</sup> Utterly amazed, they asked: “Are not all these men who are speaking Galileans? <sup>8</sup> Then how is it that each of us hears them in his own native language? <sup>9</sup> Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, <sup>10</sup> Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome <sup>11</sup> (both Jews and converts to Judaism); Cretans and Arabs—we hear them declaring the wonders of God in our own tongues!” <sup>12</sup> Amazed and perplexed, they asked one another, “What does this mean?” <sup>13</sup> 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 worshiping. (Concordia Pulpit Resources - Volume 24, Part 2)

Of special note: *ērxanto lalein*. 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 become 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)

**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.’**

**2:14–40** The pattern and themes of the message that follows became common in the early church: (1) an explanation of events (vv. 14–21); (2) the gospel of Jesus Christ—his death, resurrection and exaltation (vv. 22–36); (3) an exhortation to repentance and baptism (vv. 37–40). The outline of this sermon is similar to those in chs. 3; 10; 13. (CSB)

**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 and 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. *sōthēsētai* 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 14:23-31

**<sup>23</sup> Jesus replied, “If anyone loves me, he will obey my teaching. My Father will love him, and we will come to him and make our home with him. <sup>24</sup> He who does not love me will not obey my teaching. These words you hear are not my own; they belong to the Father who sent me. <sup>25</sup> “All this I have spoken while still with you. <sup>26</sup> But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you. <sup>27</sup> Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid. <sup>28</sup> “You heard me say, ‘I am going away and I am coming back to you.’ If you loved me, you would be glad that I am going to the Father, for the Father is greater than I. <sup>29</sup> I have told you now before it happens, so that when it does happen you will believe. <sup>30</sup> I will not speak with you much longer, for the prince of this world is coming. He has no hold on me, <sup>31</sup> but the world must learn that I love the Father and that I do exactly what my Father has commanded me. “Come now; let us leave.**

**14:23-29** The text belongs to the farewell discourses of Jesus spoken to the disciples on the eve of his death (13:31–16:33). Troubled by their Lord’s words about his imminent departure, three of his disciples question him further (14:4, 8, 22). In vv 23–24 Jesus responds (though somewhat indirectly) to Judas’ question in v 22. Jesus then moves on to discuss two other topics in vv 25–26 and vv 27–29. Thus the text contains three distinct yet related units of thought. (Concordia Pulpit Resources - Volume 5, Part 2)

1. Jesus’ response to Judas’ question (14:22) (Concordia Pulpit Resources - Volume 5, Part 2)
2. The Work of the Holy Spirit, the Paraclete (Concordia Pulpit Resources - Volume 5, Part 2)

3. The peace the world cannot give (see Collect for Peace, *Lutheran Worship* p. 29). (Concordia Pulpit Resources - Volume 5, Part 2)

As Jesus meets with his disciples for the Passover feast on the night before his death, he has washed his disciples' feet and predicted his betrayal and Peter's denial (Jn 13:1–38). The disciples' hearts are troubled. Jesus now seeks to comfort them by assuring them regarding his departure and their future, difficult though both may be, and ends with his great High Priestly Prayer for them and all believers (Jn 14:1–17:26). Key to that comfort is the assurance of this text (Jn 14:23–29), which expands the disciples' understanding of what is really happening and of the wonderful benefits that will follow for those who love Jesus and obey his teaching. (Concordia Pulpit Resources - Volume 14, Part 2)

As the Church hears the event of Pentecost from Acts 2, she focuses her attention on John 14, where Jesus teaches the office and work of the Holy Spirit. This is quite helpful because Pentecost is not an isolated event but belongs to the wholeness of the Lord's achievement as well as his delivery of our salvation. Jesus said in our text: "Now I have told you before it takes place" (v 29). Jesus foresaw not only his Passion and resurrection but also the sending of the Holy Spirit. After Jesus accomplished our forgiveness on Calvary, he prepared the way of the distribution of that forgiveness by mandating preaching, Baptism, Absolution, the Lord's Supper, as well as the office that serves them. Jesus then ascended to heaven. It was not to remove himself from the people on earth. On the contrary, it was to continue the earthly ministry he had begun (Acts 1:1) by using the apostolic ministry. The Ascension of the Lord is the presupposition of Pentecost, because the ascended Lord is the one who sent his Spirit on the Day of Pentecost. Acts 2 tells us what follows the coming of the Spirit. Peter preached on behalf of the Twelve, led people to repentance, taught the words of the Lord further, baptized them all, and distributed the Lord's body and blood. Jesus is the Lord of the Church, as the Holy Spirit brings to remembrance all and only what Jesus has ever taught and spoken. (Concordia Pulpit Resources - Volume 23, Part 2)

**14:23-24** Jesus answers Judas by distinguishing believers from the world, which would not receive His preaching. Judas has in mind a political goal; Jesus has in mind a heavenly goal. (TLSB)

**14:23-24** Our text begins where Jesus answers the question by Judas (not Iscariot) in the previous verse: why he reveals himself to the disciples but not to the world. Jesus explains that he manifests himself to those who keep his words and love him. According to Jesus, to keep his words is to love him, and to love him is to keep his words (14:15, 21; 15:10; cf. 8:51; 17:6; 1 Jn 2:5; 5:3; Rev 3:8, 10). To keep his words also means that Jesus' words always come first. Once we change or improve them, we only weaken his doctrine. It indicates that we do not love him. The use of *tērein* reminds us of Jesus' mandating words of the Office of the Holy Ministry in Mt

28:20. Rather than moral obedience, *tērein* speaks of keeping and treasuring, not missing anything of his words. (Concordia Pulpit Resources - Volume 23, Part 2)

A reference to the dwelling of the Father and the Son not only refers back to the beginning of John 14 (v 2), but also evokes rich Old Testament precedence of the tabernacle and temple as Yahweh's dwelling place (Ex 25:8; 29:45–46; Lev 26:11–12; Num 35:34; 1 Ki 6:13; Ezek 37:27; Zech 2:14; cf. Jn 1:14; 14:17; 2 Cor 6:16; Rev 21:3). That Yahweh dwelt among his people through the Divine Service of the tabernacle and temple according to his mandate brings to mind Jesus now dwelling among us through the Divine Service of the New Testament Church—again, according to his mandate and institution of the Means of Grace. In the Church, the Father and the Son dwell among the people, walk among them, and serve them as their living God. Those who keep Jesus' words and love him are not only safeguarded from future wrath, the devil, and all adversity, but also they daily receive his care for them here on earth in both body and soul. (Concordia Pulpit Resources - Volume 23, Part 2)

At the end of v 24, Jesus reminds that the word his disciples hear is not his but the Father's who sent him (7:16; 8:26; 12:49). Thus, Jesus already alludes to the Holy Spirit of whom he will speak in the next verse (cf. 3:34; 6:63). (Concordia Pulpit Resources - Volume 23, Part 2)

**14:23** *loves ... obey ... love*. Again love and obedience are linked (cf. vv. 15, 21). (CSB)

The subjunctive *agapai* is part of an “eventual (probable) condition” of the future (M. Zerwick, *Biblical Greek* [Rome: Scriptu Pontificii. Instituti Biblici, 1963] 109). The intent is not to call into question whether a person loves Jesus, but to say that if someone does, the result will be that he will keep Jesus' word. Jesus makes this point: in the life of a disciple, *doing* will follow (and is intimately related to) *believing* (cf. 14:15). Significantly, the “keeping” *tēreō* of Jesus' word(s) and/or commandments is a theme present primarily in the Johannine farewell discourses. When Jesus departs, his disciples are to remain faithful to him by observing the normative teaching he has imparted. Similar to *shamar* “keep” and *shama'* “listen to, obey” in the Mosaic covenant, *tēreō*, “keep” belongs to the circle of terms used in first-century Judaism for passing on and preserving normative tradition (cf. TDNT 8:144–45). (Concordia Pulpit Resources - Volume 5, Part 2)

Jesus is responding to a question from Judas (not Iscariot), who had asked, “But, Lord, why do you intend to show yourself to us and not to the world?” (v 22). These are this disciple’s only recorded words as he struggles with Jesus’ prior comments that in the future only his disciples would know and be close to him. He has also heard Jesus speak of being the Savior of the world with a mission to all men. At first glance Jesus seems to ignore Judas’s question and appears just to continue with his discourse, but he actually answers the question. The person (singular, since this must be a personal relationship) who loves him and obeys his teachings enjoys a special relationship not only with him, but also with the Father. Such persons will be a “home” for the Son and the Father, that is, their *monhvn*, the same term used earlier in the chapter and translated “rooms” (v 2). Those who love Jesus will be abiding places for the triune God. (Concordia Pulpit Resources - Volume 14, Part 2)

MAKE OUR HOME WITH HIM – The noun in “make our *home* with him” (*monē*, also in 14:2) is derived from the verb *menō*, “remain, abide,” a frequent term in John (e.g., 1:39; 4:40; 14:17). The nuance in 14:23 is the permanence of the continuing presence of the Father and his Son with the followers of Jesus. (Concordia Pulpit Resources - Volume 5, Part 2)

“Our” means the Trinity. (TLSB)

Those who love Jesus will be the “mansions” for the indwelling of the Father and the Son. We may say that this *unio mystica* includes also the Spirit, and in the economy and cooperation of the three Persons is made possible by the Spirit and mediated by Him, since it is His office to implant faith and love in us. (Lenski)

1 Corinthians 3:16-17, “<sup>16</sup> Don’t you know that you yourselves are God’s temple and that God’s Spirit lives in you? <sup>17</sup> If anyone destroys God’s temple, God will destroy him; for God’s temple is sacred, and you are that temple.”

Ephesians 2:22, “ And in him you too are being built together to become a dwelling in which God lives by his Spirit.”

**14:24** NOT LOVE ME...NOT OBEY – Not one of these parts is dear to the worldling. Not one is prized as valuable; all are treated with indifference. (Lenski)

Jesus’ authority is based on his revelation that the Word he speaks has its origin in the Father (see 1:18; 5:43; 10:25; 17:14, 17). “My teaching is not my own. It comes from him who sent me” (7:16). The term *pempō*, “send” in John (as well as *apostellō*, “send”) shows that “sending” is a central theological theme describing Jesus’ identity, life, and work (4:34, 5:23–24, 30; 6:38–39; 7:16, 18, 33; 8:18, 26, 29; etc.). Robert Kysar writes, “The result of this sort of language is to say once again that a response to Christ constitutes a response to God” (*The Anchor Bible Dictionary* [New York: Doubleday, 1992] 924–25). (Concordia Pulpit Resources - Volume 5, Part 2)



The opposite is true for those who do not love and obey. Those who do not believe in him will not accept his teachings and will remain apart. To such persons these teachings of Jesus (tou;" lovgou" mou) are not the Word but merely teachings to be treated with indifference or even hostility. The gravity of such behavior toward Jesus' words is underscored by the return to the singular, oJ lovgou" o}n ajkouvete, "the Word which you hear" (though the NIV translates in the plural, "these words"), and by the clarification that this Word actually belongs to the Father. Those who do not love Jesus and his words, rather than being abiding places, remain apart from the triune God. (Concordia Pulpit Resources - Volume 14, Part 2)

WORDS BELONG...FATHER WHO SENT ME – Once more the close relationship between Jesus' words and the Father's is stressed (see v. 10; 7:16).

Jesus authority is based on his revelation that the Word he speaks has as its origin in the Father (1:8; 5:43; 10:25; 17:14,17) . (Concordia Pulpit Resources – Volume 5, Part 2)

**14:25** ALL THIS I HAVE SPOKEN – This refers to all that he had told his disciples.

These verses read as though Jesus is loth to leave, drawn by tender love to linger as long as possible, pouring out His heart's thoughts during every precious minute still left. (Lenski)

Tau'ta, "these things," also occurs in 15:11 and 17, and in 16:1, 4, and 25. He refers to all that he has spoken to his disciples visibly in their presence. (Concordia Pulpit Resources - Volume 14, Part 2)

Note the use of *para* with the dative personal pronoun (14:23, 25; cf. 1:39; 4:40; 8:38; 14:17; 17:5) to denote the relationship of Jesus being "with" them. (Concordia Pulpit Resources - Volume 5, Part 2)

**14:26** *Counselor*. See note on v. 16. (CSB)

The adversative *de* here is significant: the Paraclete will take the place of Jesus (Raymond E. Brown, *The Gospel According to John*, Anchor Bible [Garden City: Doubleday, 1970] 2:650). The "Paraclete" (transliterating *paraklētos*) is the Holy Spirit. All references to the Spirit as *paraklētos* occur in the farewell discourses. Etymologically the term refers to one "called to the side of another." However, it is a complex theological term covering a number of different activities of the Spirit. In the Greek world it had a legal background and meant "advocate" in some sense. Leon Morris settles for "friend at court," explaining that "the Spirit is the Friend of sinners who are in no good case when they face the judgment of God. They need help. This may come in a variety of ways, as reminding them of Jesus' teachings, bearing witness, convicting of sin, teaching, and other activities" (*Jesus Is the Christ* [Grand Rapids: Eerdmans, 1989] 164). When Jesus is physically absent, the Holy Spirit will continue Jesus' work. (Concordia Pulpit Resources - Volume 5, Part 2)

*Illustration:* “Helper” is expressed idiomatically in one language in Central Africa as “the one who falls down beside us,’ that is to say, an individual who upon finding a person collapsed along the road, kneels down beside the victim, cares for his needs, and carries him to safety” (J. Louw and E. A. Nida, *Greek–English Lexicon of the New Testament* [New York: United Bible Societies, 1989] 1:142). (Concordia Pulpit Resources - Volume 5, Part 2)

Sent in Jesus’ name, the Spirit is intimately linked to Jesus’ words and work. F. D. Bruner reminds us, “The functional identification of Jesus and the Spirit is so close that with the name of Jesus the Spirit is given. . . . the Spirit’s real evidence is his power to connect men with and to remind them of Jesus Christ, not carry over beyond him” (*A Theology of the Holy Spirit* [Grand Rapids: Eerdmans, 1970] 279). (Concordia Pulpit Resources - Volume 5, Part 2)

Note the masculine pronoun *ekeinos*, “that one,” referring back to the neuter *pneuma*, “Spirit.” Jesus teaches that the Holy Spirit is not just an “it” (nor a “she”) but a “he”—a *person* of the Godhead. He will teach the disciples all things and remind (cf. 2:22; 12:16; 13:7) them of everything Jesus said. In *Luther’s Small Catechism* (St. Louis: Concordia, 1986) question 3 (p. 49) this verse is cited as a proof text for the doctrine of the inspiration of Scripture. (Concordia Pulpit Resources - Volume 5, Part 2)

Here, Jesus teaches concerning the office of the Holy Spirit. The Holy Spirit is not presented as “motion created in things” (AC I 6), an impersonal being, or a mere power, but the one called alongside to help, an Advocate, Defender, Comforter, and Counselor (*paraklētos*). While Jesus later speaks of the Holy Spirit as the one who bears witness to him (15:26) and glorifies him (16:14), here he explains that the Spirit’s office is to bring to our remembrance all Jesus has spoken. John records that until the Spirit was given, the apostles did not understand what Jesus had spoken and done (2:22; 20:9, 22). Dr. Luther connects this verse to the confession of the Church in his sermons on John in 1537 (AE 24:167–77). “I believe in the Holy Spirit and the Holy Christian Church,” so we confess in the Creed, because the Church is the place where the Holy Spirit brings to our remembrance all that Jesus has spoken. In doing so, the Holy Spirit dwells in and continuously sanctifies the Church through Word and Sacrament. (Concordia Pulpit Resources - Volume 23, Part 2)

If you yourself were holy, then you would not need the Holy Spirit at all; but since we are sinful and unclean in ourselves, the Holy Spirit must perform his work in us. . . . “I am not holy through myself but through Christ’s blood, with which I have been sprinkled, yes, washed in Baptism, and also through His Gospel, which is spoken over me daily.” (AE 24:169) (Concordia Pulpit Resources - Volume 23, Part 2)

“He (the Holy Spirit) baptized me; He proclaimed the Gospel of Christ to me; and He awakened my heart to believe. Baptism is not of my making; nor is the Gospel; nor is faith. He gave these to me. For the fingers that baptized me are not those of a man; they are the fingers of the Holy Spirit. And the preacher’s mouth and the words that I

heard are not his; they are the words and message of the Holy Spirit. By these outward means He works faith within me and thus He makes me holy.” Therefore just as we should not deny that we are baptized and are Christians, so we should not deny or doubt that we are holy. (AE 24:170) (Concordia Pulpit Resources - Volume 23, Part 2)

In this way, Luther encourages the baptized to look for the Holy Spirit at the place he is found, “not up above the clouds” but “down here on earth,” where “the Word and the sacraments” are going on (AE 24:171). (Concordia Pulpit Resources - Volume 23, Part 2)

paraklatos – One called to the side of another. Jesus will leave them but will send the Spirit to be by their side so that they are never alone.

“Helper” is expressed idiomatically in one language in Central Africa as “the one who falls down beside us,” that is to say, an individual who upon finding a person collapsed along the road, kneels down beside the victim, cares for his needs, and carries him to safety. – J. Louw and E.A. Nida. Greek-English Lexicon of the NT. (Concordia Pulpit Resources – Volume 5, Part 2)

In the future, the disciples will be taught and reminded in a different manner. The Paraclete, an official title for the Holy Spirit (just as Christ is Jesus’ title) will, like Jesus, be sent from the Father to take the disciples the rest of the way. This promise was fulfilled first on Pentecost immediately. Thereafter it was fulfilled mediately, the medium being the apostles, whose Word formed and continues to form the foundation of the church. “All things,” *pavnta*, accordingly, is used twice by Jesus—first generally, to include all that the apostles would need for their work, and then more specifically, to refer to Jesus’ specific words. John with his extended records of the discourses of Jesus is the prime example of such inspiration. (Concordia Pulpit Resources - Volume 14, Part 2)

*Holy Spirit.* His normal title in the NT (though only here and at 1:33 in this Gospel)—emphasizing his holiness, rather than his power or greatness. (CSB)

*whom the Father will send.* Both the Father and the Son are involved in the sending (see 15:26). (CSB)

The Father will act at Jesus’ initiative and request (cf. v. 16). Augustine: “The Lord... shows the Spirit to be both of the Father and the Son... The Father is the beginning of the whole divinity” (NPNF1 3:85). (TLSB)

*name.* See notes on v. 13; 2:23. (CSB)

The Father will act at Jesus’ initiative and request. (TLSB)

TEACH YOU ALL THINGS – This has the sense of 16:13, 14, “He will guide you into all the truth,” etc. We see the fulfillment of this promise in the apostolic epistles and

in the hearts and minds of all who, like the 3000 at Pentecost, “continue steadfastly in the apostles’ teaching.” (Lenski)

Promise that the Holy Spirit will help the disciples to discern more fully the words they could not understand before Christ’s death. Cf 21:19. (TLSB)

*remind you of everything I have said to you.* Crucial for the life of the church—and for the writing of the NT. (CSB)

This is vital because of our sinfulness we readily forget his Word and drift. It shows how well he knows us and how he will take care of our weaknesses.

The fulfillment is exhibited in the marvelous record of the four Gospels, most notably in that of John which contains the extended discourses of Jesus. It is humanly impossible to reproduce with fidelity even human words spoken during a period of over three years, when all the words are understood perfectly at the moment they are heard. It is vastly more impossible to reproduce with exactness the many words of Jesus which the disciples failed to grasp at the time they heard them. The verbal variations of the four Gospels and their translation from Aramaic is something that can only be done by the Spirit. (Lenski)

**14:27** *Peace ... my peace.* A common Hebrew greeting (20:19, 21, 26), which Jesus uses here in an unusual way. The term speaks, in effect, of the salvation that Christ’s redemptive work will achieve for his disciples—total well-being and inner rest of spirit, in fellowship with God. All true peace is his gift, which the repetition emphasizes. (CSB)

Reconciliation with God, secured through Christ’s death and resurrection; not external peace, politically and militarily maintained. (TLSB)

The gift of peace left behind by Jesus is not simply the absence of hostility or the presence of mental tranquility. The concept of “peace” in the gospel of John is clarified by 16:33. It is that condition or state resulting from Jesus’ *victory* over the world, accomplished through his death and resurrection (cf. 20:19, 21, 26). The world no longer has power over Jesus (14:30). This victory brings life to us in the world. Brown (p. 693) suggests that “Peace I leave with you” is another way of saying “I give them eternal life” (Jn 10:28). See also Leon Morris, *The Apostolic Preaching of the Cross* (Grand Rapids: Eerdmans, reprint 1983) 237–44. Peace is spiritual well-being at the highest level: Jesus establishes for us a right relationship with God by his victory over the world. (Concordia Pulpit Resources - Volume 5, Part 2)

The Holy Spirit is more than a substitute for Jesus. He brings his own particular gift, the gift of peace, *eijrhvnh*. As Jesus leaves his disciples, he gives them that which one parting wishes to leave with his loved ones. This is not a subjective feeling of peace. This is an objective peace, the peace Jesus has earned by his suffering, death, and resurrection, now to be delivered by the Holy Spirit. With this peace the disciples have nothing to fear, even though Jesus is about to continue his discourse and speak of the hatred that they are about to receive from the world (15:18–27). (Concordia Pulpit Resources - Volume 14, Part 2)

*eijrhvnh*: “Peace” is the oriental greeting on arrival (Lk 10:5), on departure (1 Pet 5:14), and as a gracious form of dismissal (Acts 16:36). Because Jesus is speaking of his departure, there would be no question that this usual usage crossed Jesus’ mind. “Peace” speaks of overall well-being and inner rest of spirit and, when used by mortals toward one another, is a fervent wish. But when Jesus speaks of “peace,” he speaks of his redemptive work, which he was in the process of achieving for his disciples of all ages. Rather than a fervent wish, this is peace that is real and present, a gift of God because of fellowship with him. When joined together with God through faith in Christ, there is peace “which passes all understanding” (LW, p 143). (Concordia Pulpit Resources - Volume 14, Part 2)

Jesus is departing from the disciples and leaves his peace as his legacy. What he gives is not silver or gold, social status or worldly success, but peace, his peace (16:33; 20:19–21; Rom 5:1; Eph 2:13–14; Col 3:15). The peace of which Jesus speaks has nothing to do with the absence of warfare. Precisely in the context of the daily battle of the Christians both from without (the devil, the world) and within (sinful flesh), Jesus leaves his peace. But where did he leave his peace behind to all the Church? Luther answers: “Nowhere else than in His Baptism, in the Sacrament, and in the office of the ministry” (AE 24:180). (Concordia Pulpit Resources - Volume 23, Part 2)

On the eve of the most violent day of Jesus’ earthly life and the most heart-wrenching day for His disciples since He called them, Jesus gave them peace. (PBC)

“Peace” is at once defined by “my own peace,” one which in a peculiar way belongs to Jesus, which He also can “leave” (like a legacy) and “give” (like a treasure). The very words indicate that this “peace” is objective: the condition and situation of peace when nothing disturbs our relation to God. This must be distinguished from the subjective feeling of peace. (Lenski)

A quietness that comes from being restored to oneness with others, especially God.

*I do not give ... as the world gives.* In its greetings of peace the world can only express a longing or wish. But Jesus’ peace is real and present. (CSB)

The best the world can do is an attempt to stop wars. This is spiritual and the world spiritually hates Christ.

The “world” in John refers in most instances to humankind in opposition to God (Sasse, TDNT, 3:871 ff.). The world does not give the kind of peace Jesus gives, and it cannot. The world hates Jesus, and its works are evil (7:7). It is the realm where Satan reigns (12:31; 14:30; 16:11). It cannot receive the Spirit of truth because it neither sees him nor knows him (14:17). The world hates those who love Jesus and who therefore do not belong to it (15:18; 17:14). When disciples weep, the world rejoices (16:20). It is a place of trouble, literally “pressure” (*thlipsis*, 16:33). (Concordia Pulpit Resources - Volume 5, Part 2)

The world gives only with words which convey no lasting treasures; Jesus gives with words that actually convey true blessings whether they are those of peace or of some other divine grace. (Lenski)

*troubled*. See note on v. 1. (CSB)

Jesus himself knew what it was like to be “troubled” in the world (*parassō*, 11:33; 12:27; 13:21). With a loving and sensitive heart, he now sees the disciples’ confusion and distress when he tells them of his departure. They fear being alone (14:1, 27). But the peace of Jesus will calm their troubled heart (a distributive singular) and alleviate their fear. (Concordia Pulpit Resources - Volume 5, Part 2)

Jesus wants no fear in their hearts when He now goes into His death, He wants the very opposite – joy. (Lenski)

**14:28** *heard me say*. Cf. v. 3. (CSB)

LOVED ME...WOULD BE GLAD – The disciples did, indeed, love Jesus but not with the clarity and the understanding that would have placed joy instead of fear into their hearts. Their agape was not yet fully what the term implies. (Lenski)

Jesus lifts the vision of the sad and fearful disciples. His return to the Father ought to bring them joy, once they see its full meaning. (TLSB)

Zerwick (p. 108) translates the contrary-to-fact condition, “If you loved me, your reaction would be one of joy.” As in v 23, this is not to deny that the disciples had any love for Jesus, but until Jesus completes his mission and they receive the Spirit he promises, they will not comprehend that Jesus’ ascension is reason for great joy. (Concordia Pulpit Resources - Volume 5, Part 2)

How could the disciples rejoice when their Lord was departing? Jesus answers: they should rejoice because he is going to the Father and then coming back. He departed to answer for the sin of the world on Calvary. He died and was buried. He was not seen by the disciples during those three days. He then returned and showed the marks of the nails in his body. We should also rejoice, because he went away by ascension in order to come back to us. Jesus is not far but near. He is close to us for we are given his

words, Baptism, and body and blood to eat and drink for the forgiveness of our sin. Again, Luther:

In days of trial it seems to the Christians that they have lost Christ. But those who believe in Him as His pupils and disciples, who have His Word and Baptism, who are daily at table with Him in the Sacrament of His body and blood, should not become despondent when they do not feel that He is present with His consolation, power, strength, salvation, and help. Though it seems that He has left them alone among their enemies in weakness and sadness, they should find support in the comforting assurance given them here that He will come to them. (AE 24:183) (Concordia Pulpit Resources - Volume 23, Part 2)

*the Father is greater than I.*† Revealing the subordinate role Jesus accepted as a necessary part of the incarnation. The statement must be understood in the light of the unity between the Father and the Son (10:30; 17:22). (CSB)

Not with respect to His being or essence, for Jesus is equal to God, as Jn often testifies (1:1, 18; 5:16–18; 10:30; 20:28). Jesus here speaks about His human nature, His humiliation as the Word made flesh, and His obedient suffering and death. Cf Php 2:5–8. Hus: “He obeyed God, his Father, in all things, as being on the side of his humanity less than the Father” (*The Church*, p 186). (TLSB)

In his human state to submits to the Father. He is also looking forward to going back to be with the Father.

While still in his state of humiliation, Jesus says, “The Father is greater than I.” The Father had sent him, and now the obedient Son will return. Luther stressed the importance of the context: “Thus Christ passes from the narrow place of confinement into the broad heaven, from this prison into His great and glorious kingdom, where He will be greater than He is now. Now He is a poor, wretched, suffering and dying Christ; but with the Father He will be a great, glorious, living and almighty Lord over all creatures” (*Luther’s Works*, 24:190; see also Francis Pieper, *Christian Dogmatics*, 2:62). (Concordia Pulpit Resources - Volume 5, Part 2)

**14:29** I HAVE TOLD YOU NOW – He is giving them comfort and care by telling them what will happen or at least as much as they can handle at this point. More will be given them when past information begins to crystallize. There is a saying “If you care, you will communicate.” Jesus models this perfectly.

Jesus foretells his ascension to the Father and his return to the disciples through the sending of the Spirit in order that (*hina*) when his words are fulfilled, the disciples may believe. (Concordia Pulpit Resources - Volume 5, Part 2)

Jesus knows that his disciples cannot grasp the full meaning of what he has told them. He promises that it will all become clear in time and with the blessing of the Holy Spirit. What he has told them will then form the basis of their faith. (Concordia Pulpit Resources - Volume 14, Part 2)

Jesus has eye to the future. He says these things now, in advance, although He knows that the disciples cannot grasp them at this moment, in order that, when these things take place, His having told them thus may form the basis of their faith. (Lenski)

**14:30** *prince of this world*. See note on 12:31. (CSB)

*has no hold on me*. Satan has a hold on people because of their fallen state. Since Christ was sinless, Satan could have no hold on him. (CSB)

Against Christ, Satan is powerless. (TLSB)

No link of any kind exists between Jesus and Satan – only an impassable gulf. That this is due to the absolute sinlessness of Jesus is only part of the truth. The sinlessness is itself due to the deity of Jesus. (Lenski)

**14:31** *I do exactly what my Father has commanded me*. Jesus had stressed the importance of his followers being obedient (vv. 15, 21, 23), and he set the example. With these words he goes to fulfill his mission (chs. 18–19). (CSB)

COME NOW; LET US LEAVE – Jesus told His disciples to prepare to leave. Meanwhile, he kept on talking and left with them only after He finished His subsequent prayer (18:1). (PBC)

**14:15–31** Christ promises that He and His Father will come to dwell in those who hear and believe His Word, and that He will send to them the Holy Spirit as the Helper. Those who neglect Christ's Word isolate themselves from God. Jesus Christ reveals God's grace in His Word, dispelling our fear and unbelief. • O Holy Spirit, draw me ever closer to my Savior, and focus me on His Word. Amen. (TLSB)