

## Pentecost Sunday

### OLD TESTAMENT – Ezekiel 37:1-14

The hand of the LORD was upon me, and he brought me out in the Spirit of the LORD and set me down in the middle of the valley; it was full of bones. 2 And he led me around among them, and behold, there were very many on the surface of the valley, and behold, they were very dry. 3 And he said to me, “Son of man, can these bones live?” And I answered, “O Lord GOD, you know.” 4 Then he said to me, “Prophesy over these bones, and say to them, O dry bones, hear the word of the LORD. 5 Thus says the Lord GOD to these bones: Behold, I will cause breath to enter you, and you shall live. 6 And I will lay sinews upon you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live, and you shall know that I am the LORD.” 7 So I prophesied as I was commanded. And as I prophesied, there was a sound, and behold, a rattling, and the bones came together, bone to its bone. 8 And I looked, and behold, there were sinews on them, and flesh had come upon them, and skin had covered them. But there was no breath in them. 9 Then he said to me, “Prophesy to the breath; prophesy, son of man, and say to the breath, Thus says the Lord GOD: Come from the four winds, O breath, and breathe on these slain, that they may live.” 10 So I prophesied as he commanded me, and the breath came into them, and they lived and stood on their feet, an exceedingly great army. 11 Then he said to me, “Son of man, these bones are the whole house of Israel. Behold, they say, ‘Our bones are dried up, and our hope is lost; we are indeed cut off.’ 12 Therefore prophesy, and say to them, Thus says the Lord GOD: Behold, I will open your graves and raise you from your graves, O my people. And I will bring you into the land of Israel. 13 And you shall know that I am the LORD, when I open your graves, and raise you from your graves, O my people. 14 And I will put my Spirit within you, and you shall live, and I will place you in your own land. Then you shall know that I am the LORD; I have spoken, and I will do it, declares the LORD.”

**37:1–28** One of Ezekiel’s major visions. Surprisingly no date is given (as in 1:2; 8:1; 40:1), but the event must have occurred sometime after 586 B.C. (CSB)

With the possible exception of the inaugural vision (chapter 1), this is easily the best known chapter of the book—not least because of the well-known African-American spiritual “Dry Bones,” based on the first half of the chapter (37:1–14). The remaining verses (37:15–28) are clearly set off by the word-event formula, “the Word of Yahweh came to me” (37:15), and the customary address to the prophet as “son of man” (37:16, as in 37:3, 9, 11). It is probably safe to assert that the second half of the chapter is generally as unfamiliar as the first half is familiar. (CC)

**37:1–14** After Ezekiel deflated the pride and self-conceit of his hearers (ch 36), he had to overcome their reluctance to accept the Gospel of restoration. Because the heart of the exiles was “deceitful ... and desperately sick” (Jer 17:9), they did not greet the glorious promise of redemption with jubilation but with the doleful lament of despair: “Our hope is lost; we are indeed cut off” (Ezk 37:11). However, the Good Shepherd does not hesitate to seek out also the sheep that have strayed into the desolate country of sullen doubt and bleak hopelessness. He granted Ezekiel a vision that was to convince his hearers that their despair grew out of their refusal to believe in a Creator who “calls into existence the things that do not exist” (Rm 4:17; cf Dt 32:39; Ps 33:9). (TLSB)

The faith of the child of God is constantly threatened by two opposite dangers: overconfidence and despair. It was to the second of these dangers that God’s message in Ezekiel 37 is addressed. In the previous chapter God had assured His people that the exiles now in Babylon were not gone forever but that “they will soon come home” (36:8). God’s people were so depressed by their situation, however, that

they found it difficult to believe God's promise. They said: "Our hope is gone; we are cut off" (37:11). To reassure His people God granted Ezekiel a remarkable vision: the vision of the valley of dry bones. (PBC)

Ezekiel, a late contemporary of Jeremiah, spent his entire ministry among the exiles in Babylon between 593 and 571 B.C. His book contains a straightforward Law/Gospel message, chapters 1–24 being Law and 25–48 being Gospel. It is divided into four large chunks of oracles, mostly in chronological order. Chapters 1–24 contain threats and condemnations of the Israelites up until the fall of Jerusalem in 587 B.C. Chapters 25–32 contain prophecies against Israel's national enemies, which by implication are Gospel for God's people. Chapters 33–39 are mostly oracles of Israel's future restoration. Chapters 40–48 are a detailed vision of the restored new Jerusalem. (Concordia Pulpit Resources - Volume 1, Part 2)

Our text (37:1–14) can be divided into four parts. In the first (vv 1–3), Yahweh leads Ezekiel in a vision into a valley filled with very dry bones. The second part (vv 4–8) contains the first of three prophecies which Ezekiel is to deliver at Yahweh's command. He speaks what the Lord gives him to say, and the bones come together. Tendons, flesh, and skin envelope them, but they are still lifeless bodies. The third part (vv 9–10) contains Ezekiel's second prophecy, directed to the Spirit (or wind) who enters the bodies and animates them. The final part (vv 11–14) contains God's explanation of the vision. The dry bones are the Israelites, who had lost hope of ever being released from exile. God tells Ezekiel to prophesy their future restoration, promising that he will bring the dead out of their graves, put his Spirit in them, and return them to their land. (Concordia Pulpit Resources - Volume 1, Part 2)

In all three of these prophecies one fact stands out clearly: the life-giving Spirit comes through the Word which Ezekiel speaks. Yet it is God who gives life and the Spirit; Ezekiel merely does as he is commanded (vv 7, 10). Life comes through the Spirit and the Spirit comes through the Word of God. (Concordia Pulpit Resources - Volume 1, Part 2)

Ezekiel's vision in the midst of the valley of the dry bones is bracketed by material prophesying the Lord's promise to create a new Israel wherein he will wash his people with clean water, put his Spirit within them, and give them a new heart (ch 36). In that chapter, God also promises to increase his people like a flock so that "the waste cities be filled with flocks of people" (36:38) like the flocks in Jerusalem at the time of sacrifice. On the other side of the pericope is the promise in 37:15–28 that God will have for himself a people with his servant David as their king and shepherd. For God to have such a people will require nothing less than a resurrection from the dead. This is exactly of what Ezekiel is given to be an instrument in our text. (Concordia Pulpit Resources - Volume 22, Part 2)

**37:1-4** Ezekiel says "the hand of the LORD was upon me." This is a formula of revelation used elsewhere in the prophecy (see 1:3; 3:22; 8:1; 33:22; 40:1) to indicate God's action. The vision that Ezekiel is about to see is not of his own pious imagination; it is the work of God's Spirit. In the grip of Yahweh's hand, Ezekiel is set in the midst of a valley strewn with bleached skeletons. In view of this scene, God interrogates his prophet in v 3: "Son of man, can these bones live?" Ezekiel defers an answer to God: "O Lord GOD, you know." As Walther Eichrodt says, "No words are wasted on any human hopes of resuscitation; responsibility for answering the question is shifted onto God's shoulders" (*Ezekiel: A Commentary* [Philadelphia: The Westminster Press, 1975], 508. Translation © 1970 SCM Press Ltd. Used by permission). Then Ezekiel is told to prophesy over the bones, that is, to speak to them the "word of the LORD" (v 4). (Concordia Pulpit Resources - Volume 22, Part 2)

**37:1-2** The "valley" is the same Hebrew word as the "plain" in 3:22. In the place where Ezekiel had previously seen the majesty of God, he now sees the desolation of the exiles. The dryness of the bones denotes a complete absence of life; they are quite dead. "Having dry bones" is also a Hebrew idiom for

feeling despair (v 11). Perhaps the vision drew on Ezekiel's memory of the Israelite dead strewn outside Jerusalem and along the desert road on the way to exile. (Concordia Pulpit Resources - Volume 1, Part 2)

**37:1 Spirit of the LORD.** Used elsewhere in Ezekiel only in 11:5; usually simply "the Spirit," as in 8:3; 11:1, 24. (CSB)

Hbr *ruach*, also denotes "breath" (vv 5, 6, 8, 9, 10) and "winds" (v 9). (TLSB)

*valley.* The Hebrew for this word is the same as that translated "plain" in 3:22–23; 8:4. Ezekiel now received a message of hope, where he had previously heard God's word of judgment. (CSB)

Apparently the same "plain" where the Lord appeared to Ezekiel earlier in his ministry (3:22). (TLSB)

*bones.* Verse 11 interprets them as symbolizing Israel's apparently hopeless condition in exile. (CSB)

The bones Ezekiel sees represent the essence of human nature: dead and without hope (V. 11; cf Ps. 6:2; 22:14; 31:10) (Concordia Pulpit Resources – Volume 6, Part 2)

The verbs in verse 1 (and most of this text) are Hilphil, expressing a causative action. They help emphasize the one-sided action of God's grace. God – working through His Word, spoken by the prophet – is the sole cause of new life. (Concordia Pulpit Resources – Volume 6, Part 2)

**37:2 led me around** – Means to circle the neighborhood. Ezekiel was shown everything so that he would see the absolute hopelessness of the situation.

God causes Ezekiel to go around and around or back and forth among the bones in order to see that they all were "very dry" – without the least hint or hope of life. (Concordia Pulpit Resources – Volume 6, Part 2)

*very many.* Symbolizing the whole community of exiles. (CSB)

*very dry.* Long dead, far beyond the reach of resuscitation (1Ki 17:17–24; 2Ki 4:18–37; but see 2Ki 13:21). (CSB)

Utterly dead. Cf v 11. (TLSB)

Dried or totally withered away. It points to the complete absence of life. Having dry bones is also a Hebrew idiom for feeling despair (V. 11). Perhaps the vision drew on Ezekiel's memory of the Israelite dead strewn outside of Jerusalem and along the desert road on the way to exile. (Concordia Pulpit Resources – Volume 1, Part 2)

**37:3 Son of man** – This title is 93 times in Ezekiel and always refers to Ezekiel. (Concordia Pulpit Resources – Volume 6, Part 2)

*can these bones live* – Yahweh asks a rhetorical question: “Can these bones live?” The obvious answer is no. Yet Ezekiel expresses faith in the omnipotence of God by answering that only God knows the answer. Perhaps he hoped against all hope that God would somehow bring to life those who were so utterly dead. (Concordia Pulpit Resources - Volume 1, Part 2)

*you know* – Cf Jn 21:17; Rv 7:14. (TLSB)

Only the God who made man from the dust of the earth could make something living out of that valley full of bones which represented the whole community of exiles. (PBC)

**37:4-6** Through His Word, God promises miraculous change, despite the description in v 2. The bones, arranged according to their former function and position, are covered with sinews and flesh. (TLSB)

“The prophet is suddenly transformed from being the spokesman of human impotence into the spokesman of divine omnipotence.” Using the citation formula, “thus says the Lord Yahweh” (37:5), he is to prophesy to the bones as though they were a living audience. He proclaims that what is about to be done will be accomplished through the medium of God’s Word, by which Yahweh has the power to fulfill whatever he promises to his people. (CC)

**37:4-5** The literary skill of Ezekiel is seen in his use of the word *ruach*. It occurs 11 times in this passage and is translated in the NIV by 3 different words: as [God’s] Spirit in vv 1, 14; as breath in vv 5, 6, 8, 9, 10; and as wind in v 9. No single English word can do justice to its variety of meanings. (Concordia Pulpit Resources - Volume 1, Part 2)

The word *ruach* clearly refers to the Holy Spirit, the third person of the Trinity, in vv 1, 14. It appears to mean breath or life in vv 5, 6, 8. The plural clearly means winds in v 9. But there is ambiguity in v 10 and in the singular forms in v 9. Does it mean breath, or does it mean Spirit? We cannot be sure. What is clear is that it is personified and Ezekiel speaks to it, perhaps as a prayer for the Spirit to come and give Israel new life (cf. the hymns “Come, Holy Ghost . . .” LW 157, 158). At any rate, the Spirit (or breath) comes through God’s Word spoken by Ezekiel. (Concordia Pulpit Resources - Volume 1, Part 2)

There is probably an allusion throughout this passage to the original creation of man, which contained references to the Spirit of God (Gen 1:2) and in which God breathed into his nostrils the breath of life (Gen 2:7; though *ruach* does not occur, the verb *nopach*, “breathe, blow” is the same as in v 9 of our text). (Concordia Pulpit Resources - Volume 1, Part 2)

**37:4** *Prophecy over these bones*. Ezekiel had previously prophesied to inanimate objects (mountains, 6:2; 36:1; forests, 20:47) and now prophesied to lifeless bones and the “breath” (v. 9). (CSB)

It is ridiculous to speak to dead bones that cannot possibly hear – unless God’s life-creating Word is spoken, since it can give life to the dead. Compare God’s original creation of man from lifeless earth (Gen. 2:7) (Concordia Pulpit Resources – Volume 6, Part 2)

**37:5-6** God’s Word says what it does and does what it says. So God declares his own promissory word to the bones. He will cause breath (*ruach*) to enter them, and they will live. He will clothe the bony frames with sinew and flesh, but it is his breath that will enliven them. The outcome of this restoration is stated at the conclusion of v 6: “you shall know that I am the LORD.” These words echo the promise made already in 36:36 after God declares that the desolate land will become like the Garden of Eden. In other words,

this is the promise of the work of the Spirit: a new creation. (Concordia Pulpit Resources - Volume 22, Part 2)

**37:5** *breath* – In this text it is the same word as used for spirit in verse 1. Genesis 2:7 has another word for breath: – Here it means to give a blast/puff of wind; inspiration; or soul. (QV)

**37:6** *sinews ... flesh ... skin ... breath*. Lists of four items are common in Ezekiel. (CSB)

*flesh* - The extension of a person's body.(QV)

*skin* - The naked skin or hide. (QV)

**37:7-10** Ezekiel speaks these words from Yahweh in two scenes. First, his prophetic words are spoken, creating a stirring as disjointed bones are joined together. In his view, the skeletons are knitted together with sinew and covered with skin, but they remain lifeless corpses: “But there was no breath in them” (v 8). Then a second time Ezekiel is mandated to prophesy, calling on the breath to come from the four winds that they might live. Just as God breathed life into the still, lifeless Adam that he had formed from the earth (Gen 2:7), so now life is breathed into countless cadavers through the prophetic words. God's Word and Spirit go together, creating life. Also see Ps 33:6. (Concordia Pulpit Resources - Volume 22, Part 2)

**37:7** WAS COMMANDED – Ezekiel carried out his orders and the Lord kept His promise. This ought to be a description of our lives: We carried out the Lord's orders and the Lord carried out His promises. Knowledge that we are doing the Lord's will in our lives is what takes away the boredom and drudgery. We are not just working for a paycheck. We are serving God and supporting our families as God expects. We are not just studying. WE are using our minds to the maximum capacity because the Lord has called us to be good managers of our intellect. We are not just taking care of the kids. We are shaping the souls of God's own children by letting them learn of Jesus from the way we talk and act. And the Lord keeps His promises, just as He did when Ezekiel preached to those dry bones as he was instructed to. (PBC)

*rattling*. Probably the sound of the bones coming together, but possibly recalling the sound accompanying God's presence, as in 3:12–13 (“rushing sound”). (CSB)

**37:8** *but there was no breath*. This visionary re-creation of God's people recalls the two-step creation of man in Ge 2:7, where man was first formed from the dust and then received the breath of life. (CSB)

Their form and appearance were restored but not yet life, which only God can give. (TLSB)

**37:9** *four*. The “four winds” in Matthew 24:31 and Revelation 7:1 are associated with all the redeemed, who are gathered from the ends of the earth. (Concordia Pulpit Resources – Volume 6, Part 2)

*slain*. What Ezekiel saw was a battlefield strewn with the bones of the fallen (see v. 10). (CSB)

The passive participle “slain” implies that the people did not simply die; they were killed as a result of sin and unfaithfulness. Similarly, our old Adam must be put to death by being crucified and buried with Christ. (Concordia Pulpit Resources – Volume 6, Part 2)

**37:10** *breath came into them.* Humanly speaking, Israel's hopes for survival appeared dead and buried in the exile. Prospects of national revival were as unlikely as expecting a vast array of skeletons, dried and dismembered, to come to life again. Yet at God's command, spoken by His prophet, death must surrender its victims. (TLSB)

*stood* – Not only to stand but to arise again and take a firm position.

While the bones were in disarray, the resurrected stand as a vast army with strength, order efficiency, and purpose. (Concordia Pulpit Resources – Volume 6, Part 2)

*army* - This was not only a large band of courageous men, but they were also war worthy.(QV)

The expression can have military or nonmilitary senses. Ezekiel typically uses the military sense. (TLSB)

**37:11-14** These verses are one of the classic sources for the Old Testament teaching of the resurrection, possibly the source of the credal affirmation “And the third day he rose again *according to the Scriptures.*” What was prophesied for Israel was fulfilled by Christ, Israel's representative and Israel reduced to one, so that the church, the new Israel, might share in the promise. Ezekiel uses resurrection imagery to show how Israel will be brought out of exile to new life. The idea of resurrection was known and anticipated by Israel for some time. The idea would have been highly comforting to the Israelites in exile. (Concordia Pulpit Resources - Volume 1, Part 2)

The statement “you will know that I am the Lord” (vv 13, 14) occurs more than 30 times in the book. The people come to know Yahweh as they experience his salvation: they are brought out from their graves, given the Spirit and new life, and returned to the land, the location of the means of grace. This knowledge of the Lord comes from the Holy Spirit working through the prophetic Word. (Concordia Pulpit Resources - Volume 1, Part 2)

God interprets for Ezekiel what has just transpired in this parabolic vision. The bones are the whole house of Israel clean cut off and without hope. Ezekiel's preaching to this dead congregation does what the Lord promises. Graves are opened and the dead live, restored to the land of Israel. Through God's act of opening their graves and bestowing on them the gift of resurrection in the midst of utter hopelessness, the dead will know their God; they will know that he is the Lord. They will know their Lord, for he will put his Spirit within them and locate them in their land. (Concordia Pulpit Resources - Volume 22, Part 2)

**37:11** *Our bones ... dried up.* A sense of utter despair, to which the vision offers hope. (CSB)

Ezekiel explains his symbolism from v 2. (TLSB)

The “are” in “these bones are the whole house of Israel” is a required English insertion in the Hebrew nominal clause, so it should not be pressed. “Represent” or “stand for” would be more accurate. “The whole house of Israel” intimates what will be the subject of the second half of the chapter (37:15–28), the united kingdom, including those whom the Assyrians had exiled about 130 years previously (as has been already affirmed in 36:10 and will be reiterated in 39:25 and 45:6—a consistent prophetic theme in general). The martial picture in 37:9–10 is now abandoned, and the purely visionary form of the previous verses with it. (CC)

The object lesson complete, Yahweh explains its meaning. Repentant Israel recognizes her plight. Her sin caused her exile and Jerusalem's fall. By herself, she is hopeless. (Concordia Pulpit Resources – Volume 6, Part 2)

This vision of the dry bones might have been the basis for the NT picture of the spiritual status of all people. St. Paul, for example, wrote, “You were dead in your transgressions and sins” (Ephesians 2:1). By nature everyone is spiritually dead, unable to do anything pleasing to God. But in His might and mercy the Lord has made us “alive with Christ” (Ephesians 2:4). This makes it possible for us who were “foreigners and aliens,” exiled from God because of sin, to become “fellow citizens with God's people” (Ephesians 2:11-13, 19) (PBC)

**37:12** *graves*. The imagery shifts from a scattering of bones on a battlefield to a cemetery with sealed graves. (CSB)

Vision was to remind the exiles that He who promised to revive their dead nation was the same God who “formed the man of dust from the ground and breathed into his nostrils the breath of life” (Gn 2:7). Through His prophets, God demonstrated His power to force death to give up its victims (cf 1Ki 17:17–24; 2Ki 4:18–37). (TLSB)

**37:13** *know that I am Lord* – The recognition formula, “then you will know that I am Yahweh” (repeated for emphasis in the next verse), shows that “as ever in the book of Ezekiel, salvation is to be a means to a divine end. The redeeming act of God would bring with it the revelation of his true self.” (CC)

God calls them “my people.” That is their hope! God will shatter their tombs of sin, resurrecting them from exile. In a new exodus, God will bring them up to the land of Israel, His forgiveness giving new life, direction, and purpose. They will be His people, and He will once again be their God. (Concordia Pulpit Resources – Volume 6, Part 2)

**37:14** *I will put my Spirit* – Only the Lord can bring new life to the spiritually dead. (Concordia Pulpit Resources – Volume 6, Part 2)

*I will place you in your own land.*† These words make it clear that the Lord is not speaking here of a general resurrection from the dead but of the national restoration of Israel, apparently dead and buried in the exile. (CSB)

The promise of land, given originally to Abraham, will be fulfilled when the faithful inherit the new heavens and earth. (Concordia Pulpit Resources – Volume 6, Part 2)

*you shall know* – Three times (vv. 6,13, `4) God states that His Word and work will make His people “know Him,” by His gracious acts and through His Holy Spirit. Their certain and lasting hope is to know the Lord. (Concordia Pulpit Resources – Volume 6, Part 2)

*I will do* – The revelation of God's power to raise the dead sends beams of light into the future beyond Israel's rescue from death in the Babylonian graveyard. A revived Israel is but the earthly clay that He will use to call into being a Spirit-filled people of all nations, once dead in trespasses but made alive in Christ Jesus (Rm 6:11; Eph 2:1). He who is “the resurrection and the life” will awaken those who

sleep in the dust of the earth—“some to everlasting life, and some to ... everlasting contempt” (Jn 11:25; Dn 12:2; cf Jb 19:25; Ps 49:19; 73:24; Is 26:19; Jn 5:25–29). (TLSB)

**37:1–14** In a dream, God carries Ezekiel to a valley filled with dry bones and calls him to prophesy over them. Through Ezekiel’s word, the dead receive life. The people receive hope of restoration. God’s Word is effective and still has power to give new life and hope. • Almighty God, You alone speak the words of eternal life. Save us, Lord, for we cannot save ourselves. Amen. (TLSB)

## EPISTLE – Acts 2:1-21

**When the day of Pentecost arrived, they were all together in one place. 2 And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting. 3 And divided tongues as of fire appeared to them and rested[a] on each one of them. 4 And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance. 5 Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. 6 And at this sound the multitude came together, and they were bewildered, because each one was hearing them speak in his own language. 7 And they were amazed and astonished, saying, “Are not all these who are speaking Galileans? 8 And how is it that we hear, each of us in his own native language? 9 Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, 10 Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, 11 both Jews and proselytes, Cretans and Arabians—we hear them telling in our own tongues the mighty works of God.” 12 And all were amazed and perplexed, saying to one another, “What does this mean?” 13 But others mocking said, “They are filled with new wine.”**

**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)

*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** *mighty rushing 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)

*enter 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 in 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** *they were all filled.* 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 - apophtheggēsthai*, “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 *laleō*) 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** *Jews, devout men from every nation.* 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** *speak 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)

*residents of 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** *proselytes.* 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)

*Arabians.* 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)

*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** *others mocking* – 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's Sermon at Pentecost*

**14** But Peter, standing with the eleven, lifted up his voice and addressed them: “Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words. **15** For these people are not drunk, as you suppose, since it is only the third hour of the day. **16** But this is what was uttered through the prophet Joel: **17** “‘And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; **18** even on my male servants and female servants in those days I will pour out my Spirit, and they shall prophesy. **19** And I will show wonders in the heavens above and signs on the earth below, blood, and fire, and vapor of smoke; **20** the sun shall be turned to darkness and the moon to blood, before the day of the Lord comes, the great and magnificent day. **21** And it shall come to pass that everyone who calls upon the name of the Lord shall be saved.’ **22** “Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know— **23** this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. **24** God raised him up, loosing the pangs of death, because it was not possible for him to be held by it. **25** For David says concerning him, “‘I saw the Lord always before me, for he is at my right hand that I may not be shaken; **26** therefore my heart was glad, and my tongue rejoiced; my flesh also will dwell in hope. **27** For you will not abandon my soul to Hades, or let your Holy One see corruption. **28** You have made known to me the paths of life; you will make me full of gladness with your presence.’ **29** “Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day. **30** Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne, **31** he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption. **32** This Jesus God raised up, and of that we all are witnesses. **33** Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing. **34** For David did not ascend into the heavens, but he himself says, “‘The Lord said to my Lord, “Sit at my right hand, **35** until I make your enemies your footstool.”” **36** Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.” **37** Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, “Brothers, what shall we do?” **38** And Peter said to them, “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. **39** For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself.” **40** And with many other words he bore witness and continued to exhort them, saying, “Save yourselves from this crooked generation.” **41** So those who received his word were baptized, and there were added that day about three thousand souls.

**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)

*give ear* – 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 the third hour of 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** *this was uttered* – 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 prophecy would be fulfilled in God’s good time and in his way. (PBC)

**2:17–18** 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. 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)

*on all flesh* – 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 (Rom. 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 Acts (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)

*magnificent* – 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 epiphaneē*, “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 15:26-27; 16:4b-15

**26 “But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me. 27 And you also will bear witness, because you have been with me from the beginning.**

**16:26-27** “Helper” (NIV, RSV), “Comforter” (KJV), and “Advocate” (NRSV) all are attempts to translate *paraklētos*. Many scholars, e.g. R. C. H. Lenski and Raymond Brown, prefer to transliterate the Greek as Paraclete. “This old word . . . was used for legal assistant, pleader, advocate, one who pleads another’s cause (Josephus, Philo, in illiterate papyrus), in N.T. only in John’s writings” (A. T. Robertson, *Word Pictures in the NT* [Grand Rapids: Baker, 1932] 5:252). A paraclete assisted a person with legal matters. The exceptionally forensic nature of the Paraclete’s depiction is apparent in vv 16:8–11. (Concordia Pulpit Resources - Volume 5, Part 2)

The Paraclete is also called “the Spirit of truth” because his legal assistance is personified by truth. (Concordia Pulpit Resources - Volume 5, Part 2)

The second relative clause of v 26, “who goes out from the Father,” has played an important role in fourth century creedal formulas by its description of the third person of the Trinity’s eternal procession from the Father. *Ekporeuetai*, “goes out, proceeds,” is present tense and attempts to express in human language an act that is eternal, an event “that lies above and beyond all conception of time” (Lenski, *The Interpretation of St. John’s Gospel* [Minneapolis: Augsburg, 1943] 1071). (Concordia Pulpit Resources - Volume 5, Part 2)

These two verses reflect Jesus’ dual concern for giving insight into the interior life of God and for the needs of the disciples in the world. First, Jesus reveals a glimpse of how the three persons of the Trinity interact. The Holy Spirit is sent by the Son and proceeds from the Father. Second, the Spirit of truth “will testify about me. And you also must testify.” St. John the theologian gives a similar coordination in 1 Jn 4:13–14. We need the Counselor’s aid in witnessing both in and to the world. (Concordia Pulpit Resources - Volume 5, Part 2)

The words of our text were spoken in the context of the Last Supper Jesus would have with his disciples before his betrayal, crucifixion, and death. He had previously announced to them that he would be rejected by men and killed. He also announces on the occasion of this Passover meal that he would soon be going away, but that they could not follow him to the place where he was going (Jn 13:33). The disciples become troubled by his announcement of leaving them. So Jesus takes the opportunity to comfort them by announcing that although he was leaving them and they could not follow, he would be sending another helper to them—“the Counselor, the Holy Spirit” (Jn 14:26). He then speaks of the special work that the Holy Spirit would be doing in and through them; and subsequently the work he would be doing among people of the world until Jesus would come again in glory to judge the living and the dead. (Concordia Pulpit Resources - Volume 14, Part 2)

“It is always a bit risky and a little suspicious to cut snippets out of the lectionary. What could it be . . . that they don’t want us to hear?” (Norman Nagel, *Selected Sermons of Norman Nagel* [St. Louis: Concordia Publishing House, 2004], 217). The omitted verses from today’s *Gospel* (16:1–4a) reveal that life wasn’t going to be victorious-looking for the disciples. The suffering and cross to which Jesus was now going (speaking these words just before his arrest) would be their suffering and cross as well. The disciples (and we!) need the theology of glory kicked out of us. But we also need to be reminded that we are not alone. (Concordia Pulpit Resources - Volume 19, Part 2)

Note that we have included 16:1-4a. These verses should not be excluded. In 15:18-24 Jesus made a sharp distinction between the unbelieving world and believers. Six times the word "hate" occurs. The world hates Christ and His believers. Christians must not delude themselves but be ready for and face this hatred of the world. In fact, it was prophesied, verse 25. (Buls)

In David's day, in Christ's day, in all generations, the world's irrational foundationless hatred for Christ is directed at Christians. These thoughts are repeated in 16:1-4. The Christian does not live in a world that is friendly toward, or even tolerant of, Christ and the Truth. Forewarned is forearmed. (Buls)

And that is precisely why Pentecost took place; to comfort God's children and to make them cheerful and courageous in a world which utterly loathes Christ and the Truth. (Buls)

**15:26 Helper.** Plainly refers to Pentecost and we are still living in it. (Buls)

"Counselor" can be translated "Comforter," "Advocate," "The one who comfortingly stands beside us at all things, giving us all that we need. Note that it is articular; He is THE Comforter. (Buls)

The work of the entire Trinity is referred to here. Jesus prayed the Father and the Father sent the Spirit. The Trinity is the saving God. Incomprehensible to us is the procession of the Spirit from the Father and the Son. However, that is what the verse says. That the Spirit, from eternity, proceeds also from the Son, is taught in such passages as Romans 8:9; Philippians 1:19; 2 Corinthians 3:17; Galatians 4:6; Revelation 22:1, etc. (Buls)

The verse tells us what kind of Spirit He is. He gives us absolute, saving Truth. He alone. His whole work and endeavor is to witness to Christ. Any teaching about the Spirit which does not center in the Person, Word, and work of Jesus is not Truth but a delusion. (Buls)

paraklatos – One called to the side of another. Someone who pleads the cause of another. A paraclete assisted a person with legal matters. (Concordia Pulpit Resources – Volume 5, Part 2)

ο J paravklhto" is translated as "the Counselor" in the NIV. The Greek word can be translated in various ways: "intercessor," "consoler," "comforter," "advocate," "helper." Each word carries a slightly different emphasis. It is a term rich with meaning. The word conveys a dramatic image of one who is summoned to the side of another to give counsel or consolation. The Holy Spirit as "Counselor" stands alongside us to give advice and help; as "Intercessor" to present our needs to the Father; as "Consoler" or "Comforter" to support us in the midst of our grief; as "Advocate" who, like a lawyer, pleads our defense; as "Helper," one who is present and active for every need we face day-to-day. The Spirit will be one who will stand alongside the disciples to bring them the help they need. He is to; pneu'ma th' ajlhqeiva", "the Spirit of truth." There is no falsehood in him; he speaks the truth and will lead the disciples into all truth (Jn 16:13). He ejkporeuetai, "goes out" or "proceeds from the Father." His special word of truth will be about Jesus. His main work is to marturhseis, "testify" or "bear witness," to Jesus Christ, who he is and what he has done for our sinful human family. (Concordia Pulpit Resources - Volume 14, Part 2)

ho paraklētōs, "the Paraclete." Translated as "advocate, helper, comforter, counselor." Perhaps best to take all of these into account, with the understanding of "one called to another's aid, called to the side of." Whereas Jesus is "going to him who sent me" (16:5), the Holy Spirit will come and remain present with the apostles and the Church. Jesus is not leaving them "as orphans" (14:18), but sending "another Helper [Paraclete]" (14:16) to be with them. (Concordia Pulpit Resources - Volume 19, Part 2)

The paraclete's influence and operation were to compensate for the departure of Christ. (Bauer)

In the OT there was the idea of an advocate. Paul is aware that as the believer wrestles in prayer for assurance of the consummation of salvation the Spirit comes to aid him in his weakness and represents him before God. (Romans 8:26)

*I will send.* This verse refers primarily to the Son's sending of the Holy Spirit. That He is the Spirit of the Son (Rm 8:9; Gal 4:6; 1Pt 1:11) indicates that the Holy Spirit proceeds not only from the Father but also from the Son. Western Christians, therefore, rightly understand this passage to imply a double procession of the Holy Spirit from the Father and the Son. Nicene Creed: "who proceeds from the Father and the Son." Augustine: "The Spirit came forth, not as born, but as given; and so He is not called a son, because He was neither born, as the Only-begotten [the Son], nor made, ... as we are" (NPNF 1 3:94). (TLSB)

*Spirit of truth – tēs alētheias*, "of the truth." Important word for John. See also 16:7, 13. God's Word is truth (17:17), mediated through Christ (1:17), the Word made flesh (1:1, 14), who is the truth (14:6). "The Spirit of truth" is therefore the Spirit of Christ, who leads to the one who is the truth, namely, Christ. Truth is no abstraction for John (like for Pilate, 18:38), but a definite truth. (Concordia Pulpit Resources - Volume 19, Part 2)

He is called this because his assistance is personified by truth.

*Sent to you from the Father.* Probably refers to the Spirit's being sent to do the Father's work on earth rather than to his eternal relationship with the Father. (CSB)

This is to show that the Spirit like Jesus does not just act on his own but is a part of an eternal plan. Jesus is trying to give them some insight about the interior life of God for their comfort.

*Bear witness.* Anyone who knows Jesus and his work need to testify to it.

**15:27** *you also.* Emphatic. Believers bear their testimony to Christ in the power of the Spirit. But it is their testimony, and they are responsible for bearing it. (CSB)

In verse 26 the Spirit is emphatically stated. Here "you" is emphatically stated. "You will bear witness," might be a better translation. The Holy Spirit and the disciples are fellow-testifiers, the former by virtue of being sent, the latter by virtue of personal experience. Both tell the Truth about Jesus. That cannot be emphasized strongly enough in our day. Nothing more is needed. (Buls)

*will bear witness – martureite*, "bear witness, testify." In v 26, it is used of the Spirit, who will bear witness concerning Christ. The Spirit of truth is no false witness, but faithfully proclaims what he hears (16:13–15). He is able to bear witness of all things concerning the Son from eternity (Gen 1:2; Jn 1:1). Now the apostles are (present tense) witnesses also, because they have been with the incarnate Christ since the beginning of his ministry as eyewitnesses, and because the Spirit will be with them. Yet these are not two different testimonies, but one and the same. The work of the Spirit will be through the means of the apostolic preaching (Acts 2). (Concordia Pulpit Resources - Volume 19, Part 2)

*from the beginning.* The apostles bore the definitive testimony, for they were uniquely chosen and taught by Christ and were eyewitnesses of his glory (see Lk 24:48; Ac 10:39, 41). (CSB)

In addition, the disciples who had been with Jesus "from the beginning," ἀπὸ ἀρχῆς, would marturei'te, "testify" or "bear witness," to Jesus with the aid and assistance of "the Spirit of truth." (Excursus: The English word *martyr* is derived from the Greek word just cited. It has come to mean in our language "one

who gives up his or her life for a cause.”) The apostles, with the assistance of the Holy Spirit, would bear “eyewitness” testimony to what they had seen and heard in the ministry of the Messiah. Please note that the Spirit’s work is to bear witness to Jesus, not to himself, nor to the spiritual gifts he would bring. (Concordia Pulpit Resources - Volume 14, Part 2)

(Between these verses and the next part of the Gospel appointed (16:4-11), Jesus tells the disciples ahead of time of the persecution they will endure for his name’s sake so that when it happens they would not be offended. The people would give them such persecution because they did not know him or the Father.) (Concordia Pulpit Resources - Volume 14, Part 2)

**“I did not say these things to you from the beginning, because I was with you. 5 But now I am going to him who sent me, and none of you asks me, ‘Where are you going?’ 6 But because I have said these things to you, sorrow has filled your heart. 7 Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you. 8 And when he comes, he will convict the world concerning sin and righteousness and judgment: 9 concerning sin, because they do not believe in me; 10 concerning righteousness, because I go to the Father, and you will see me no longer; 11 concerning judgment, because the ruler of this world is judged.**

**16:4b-7** - Jesus now addresses the grief created by his valediction. The disciples, hearing the words of Jesus, know he is departing. In their sorrow they fail to inquire as to his destination. Jesus in his love tries to comfort the disciples by explaining why his departure is to their advantage. He needs to go in order that the disciples may have the Counselor. (Concordia Pulpit Resources - Volume 5, Part 2)

**16:5-11** In 16:5–11 was spoken in the Upper Room the night before the crucifixion. Jesus, therefore, was about to finish that part of his work to be done in his earthly body. The disciples will carry on that work after he has ascended—or actually he will carry it on through them. But they will not do so on their own power. That would be impossible. It is not enough that Jesus guide them, he must empower them as well. And so, at this crucial moment, he discusses the Holy Spirit. (Concordia Pulpit Resources - Volume 12, Part 2)

In the previous chapter Jesus spoke of the world and its antagonism to his and the disciples’ mission, “If the world hates you, keep in mind that it hated me first” (Jn 15:18). He continues that line of thought until Jn 16:11, which explains the particular slant today’s Gospel places on the work of the Holy Spirit. In Jn 16:5–11 Jesus discusses the work of the Spirit *with respect to the world*, the world that is and will always be hostile to the Spirit’s message. In the verses following our Gospel, Jesus speaks of the Spirit’s work in the lives of believers, how he will guide them “into all truth” (16:13) and “bring glory to me” (16:14). Not in our text, though. There he speaks of the work of the Spirit to the world, a work not of comfort or guidance, but of conviction. (Concordia Pulpit Resources - Volume 12, Part 2)

**16:5-6** The text begins with what appears to be a mild rebuke of the disciples. Jesus is about to accomplish his most important work and then return to the Father victorious, yet the disciples aren’t engaged enough even to ask, “Where are you going?” Instead, they are “filled with grief.” (Concordia Pulpit Resources - Volume 12, Part 2)

**16:5** *none of you asks me, ‘Where are you going?’* Peter had asked such a question (13:36), but quickly turned his attention to another subject. His concern had been with what would happen to himself and the others and not for where Jesus was going. (CSB)

Thomas had asked such a question earlier (14:5). More recently, the disciples had been too preoccupied with their own loss to ask more perceptive questions about His impending departure. (TLSB)

Lenski: When saying that he is returning to his Sender, Jesus makes a basic statement, one that governs all that follows in this chapter. (Buls)

Luther: We have now often heard what it means 'to go to the Father'; which indeed is not a common expression, such as men usually employ and as they generally understand it, but is the language of the Lord Christ and His Christians. That Christ went forth from, or was sent by, the Father means nothing else than that He, the true Son of God from eternity, became a true man, and revealed Himself on earth in human nature, essence, and form, permitted Himself to be seen, heard, and felt, ate, drank, slept, worked, suffered, and died, like any other person. Again, that He goes to the Father, that means that He will be glorified by His resurrection from the dead, that He sits at the right hand of God and reigns with Him in eternity, as eternal, almighty God. For by His coming down or going from the Father He revealed and proved Himself a true, natural man; but by His return to the Father He declares Himself to be true, eternal God and man, and should be thus known and believed. (Buls)

On this expression look at 14:12; 16:5, 10, 17, 28. (Buls)

Jesus is not contradicting 13:36 and 14:5. Jesus means that, for the moment, the disciples are insensible to His true mission. (Buls)

Jesus emphasizes once again that he would be *uJpavgw*, “going,” *pro;*” *to;n pevmyantav*, “to the one having sent him,” but none of the disciples was asking the obvious question: “Where are you going?” Actually, Peter had asked the question earlier (see Jn 13:36). This appears to be a contradiction in Jesus’ remark. The solution probably lies in this, that Peter’s former question was an indirect way of asking, “What is going to happen to me and the others?” Also in that particular context Jesus was talking about “going to the cross” and ultimately to his “glory” (see Jn 13:31–38). (Concordia Pulpit Resources - Volume 14, Part 2)

*hupagō*, “to go away, withdraw.” More than simply to come or go (i.e., *erchomai*), but the culmination of Jesus’ work. A reference not only to the cross or the ascension, but also to the singular death-resurrection-ascension work of Jesus as a whole, which Jesus is even now (present tense) accomplishing (v 10 also). (Concordia Pulpit Resources - Volume 19, Part 2)

This is Jesus farewell address which denotes the completion of his saving work for mankind.

Our Lord had great difficulty in inducing them to realize the blessedness that would befall them. (PC)

In chapter 13:36, 37 Peter had asked Jesus where He was going and expressed his undying loyalty to follow Jesus anywhere – even to death. But Peter was off track and actually didn’t try to learn where and why Jesus was going. Thomas also in frustration spoke out about not knowing where Jesus was going (14:5), but he did not pursue the opening Jesus gave him in response. (PBC)

**16:6** *but* – *alla* meaning “however.” They should have been happy.

"Because" means "however." They should have been happy. However, they were not. They were obsessed by this grief. (Buls)

sorrow has filled your heart. Because of his announced departure. (CSB)

*peplērōken*, “has filled.” The opposite of joy, sorrow has filled their hearts—leaving room for nothing else. (V 5: Stunned silence?) They do not understand his departure. (Note: In the Introit and Verse, we



pray for the Holy Spirit to fill our hearts with his love, and in the Collect of the Day, we pray for the joy of the Spirit's holy consolation.) (Concordia Pulpit Resources - Volume 19, Part 2)

lupa means a specific pain or grief. They were obsessed by this grief.

You are not looking on the end of my departure, or on the fullness of my glory or on the addition to your own blessedness, but on your own loss, disappointment and chagrin. (PC)

Because of his announcement of "going away," the disciples were filled with luvph, "grief," "sorrow," "sadness." This was a natural response toward Jesus, whom they loved. They had relished the close fellowship they had with Jesus for the past three years. (Concordia Pulpit Resources - Volume 14, Part 2)

This is a discouraging situation for Jesus who has so much joy and uplift in these final moments. But this, too, Jesus had to bear, that His own disciples had so little appreciation of what His leaving them really meant. (Lenski)

**16:7** *I tell you the truth* – Jesus is working hard at explaining what will shortly happen in such a way that they not only understand it but are also confident about the future. One of the problems he encounters is that they are only focused in on themselves and much of what he is telling them is going right over their heads. Besides the clear and frequent explanation he now assures them that what he is telling them is the truth and they can depend on it. (Buls)

Here "but" means "nevertheless" or "be that as it may." Jesus is the origin of THE Truth which is that His going away (suffering, death, resurrection, ascension) is to their advantage, an understatement. (Buls)

The Spirit cannot and will not attest to the great redemption of Jesus until the latter has completed it. Pentecost must be preceded by Calvary and the open tomb. Look at Romans 4:25. (Buls)

Jesus carefully and patiently explains in detail. This is the purest Gospel. (Buls)

*to your advantage* - Jesus insists that grief is improper and cheers his disciples with the word that it was sumfevrei, or "expedient" for them, "for their good," that he should go away. The coming of the Counselor was dependent upon Jesus going away. Having gone away, Jesus would send the Counselor to his disciples. In the absence of Jesus (that is, in the sense of not seeing him in a visible, physical sense), another presence would be with them—the Counselor, whom Jesus would send to the disciples and to all future disciples. (Concordia Pulpit Resources - Volume 14, Part 2)

Jesus announces that actually it is very much to their benefit that he go away, for then he will send the Spirit, whom he calls the Helper. (Concordia Pulpit Resources – Volume 12, Part 2)

*sumpherō*, "to be of advantage, benefit." Used only two other times by John: Caiaphas's prophecies of the crucifixion (11:50; 18:14). Just as it was "better" for Israel for Jesus to be crucified, so it is "better" for the apostles that Jesus die, rise, and ascend. Neither realizes why at the time! So, too, for us in this life—we do not always know what is good for us. But our Lord knows. (Concordia Pulpit Resources - Volume 19, Part 2)

Advantageous because Jesus would send the Spirit to His disciples once His work had been accomplished. (TLSB)

Jesus intends to drive out some of this sorrow and to make room for what Jesus wants to put in its place. (Lenski)

Now Jesus needed to redirect their attention to the question they weren't asking, namely, where He was going. So far Jesus' words had instead caused a gloomy veil of grief to settle on the disciples. So He reminded them that He was going back to the One who sent Him in the first place. He was going for their own good. (PBC)

*I do not away.* Jesus did not say why the Spirit would not come until he went away, but clearly taught that his saving work on the cross was necessary before the sending of the Spirit. (CSB)

*Helper.* The Holy Spirit could not begin His work of applying Christ's redemption until Christ Himself had finished it. (TLSB)

Jesus announces that actually it is very much to their benefit that he go away, for then he will send the Spirit, whom he calls *ho paraklētos*, "the Helper" (see In 14:16, 26; 15:26). (Concordia Pulpit Resources - Volume 12, Part 2)

*I will send him to you.* With the coming of the Holy Spirit the great plan of salvation will be gloriously carried to its consummation to the everlasting joy and glory also of the disciples. (Lenski)

**16:8-11** Verse 8 is a key verse in this pericope. What is the Counselor to do when he comes? Both the NIV and NRSV provide two possibilities, but not the identical two: "He will convict the world in guilt" (NIV); "will expose the guilt of the world" (NIV footnote); "will prove the world wrong" (NRSV). "Guilt" and "wrong" are not found in the Greek text. *Elegchō* can have a variety of nuances, including "expose," "demonstrate," "convince," "convict," "correct," and "punish." The most likely meaning here is "rebuke." (Concordia Pulpit Resources - Volume 5, Part 2)

When the Counselor comes, he will rebuke the world in three areas: sin, righteousness, and judgment. (1) The Counselor chides the world for its sin of not believing and rejecting Jesus. The world thereby has totally rejected God's message. (2) The Counselor chastens the world concerning its righteousness, which is the opposite of Christ's righteousness. All real righteousness comes from Jesus, whom it rejects. (3) The Counselor admonishes concerning judgment, for the world is to be persuaded in its own judgment by what has previously befallen its own sovereigns. "The idea is that, in a reversal of the trial of Jesus, the world is found guilty of *sin* in that it has not acknowledged the *justice* of God in the glorified Jesus, and this very conviction is a *judgment* on the Prince of this world who accused Jesus and put him to death" (Raymond Brown, *The Gospel According to John* (13–21) [Garden City: Doubleday, 1970] 701). (Concordia Pulpit Resources - Volume 5, Part 2)

Jesus begins to discuss the work of the promised Holy Spirit, but his explanation is not quite what we expect. Perhaps we Lutherans are anticipating a neat, tight, catechism-like exposition of the work of the Holy Spirit, something like, "He calls, gathers, enlightens, and sanctifies the whole Christian church on earth, and keeps it with Jesus Christ in the one true faith." Jesus doesn't do that, though. His explanation focuses not on the Spirit's work among believers—what we expect to hear—but rather on the Spirit's message to the unbelieving *world*. "He will convict the world," Jesus says. We are not accustomed to that. Yet the Holy Spirit does speak to the world, though the world denies him and everything he has to say. (Concordia Pulpit Resources - Volume 12, Part 2)

Jesus proceeds to tell what the work of the Counselor would be. His three important tasks would be (1) to *eilegxei*, "convict" or "reprove," the *kovsmon*, "world," of *aJmartiva*, "sin," the world "missing the mark" of the perfection God demands in his Law. Because of his convicting power, the Holy Spirit will lead people to see their sins, which apart from his work through preaching the Law they could never see or acknowledge

because of their blind unbelief. He will convict the world of dikaiosunē, “righteousness,” the righteousness that is imputed to those who believe in Jesus (Rom 1:17; 3:21–22). The natural religion of man is that righteousness comes by keeping the Law. Only by the power of the Spirit can they discern that righteousness is theirs as a free gift of God’s grace and that it is not dependent upon good works. The Spirit will convict the world of krivsi, “judgment.” Jesus’ explanation indicates that he was speaking of the final justice that would fall upon oJ a[rcwn tou' kovsmou touvtou, “the ruler of this world,” Satan, the “old evil foe” who brought sin and death and hell into the world. Satan was totally defeated by the life, vicarious death, and glorious resurrection of Jesus. (Concordia Pulpit Resources - Volume 14, Part 2)

**16:8** *when he comes* – The Comforter will have a twofold task when he comes, one in relation to the world (8-11) and the other in his attitude to the believers (12-15)

Ylvisaker: But this Comforter shall have a twofold task when He comes, one in relation to the world (8-11) and the other in His attitude to the believers (12-15). (Buls)

Verses 8-11 refer to ALL men as in John 3:16. Verses 12-15 are spoken specifically to believers. (Buls)

*he will convict the world.* The work the Spirit does in the world. The NT normally speaks of his work in believers. (CSB)

Elegcho – To expose, demonstrate, convince with overwhelming evidence or to correct or punish. The idea here is that this is a trial like that of Jesus but reversing participants. The world is found guilty of sin (V. 8), it has not acknowledged the glorified Jesus (V. 9) and the judgment of the devil (V. 10). The tables are now turned.

*elenchō*, “point something out to someone,” “convict” or “convince.” Note the different sense of “convict” and “convince.” A convinced person believes what they are convicted of! (Concordia Pulpit Resources - Volume 12, Part 2)

*elegxei*, “to convict.” A judicial word. Not believing in Jesus (v 9) is a capital offense. The Spirit is not another Moses. He convicts with regard to Christ (First Commandment), for to believe is to be forgiven and saved; not to believe is to be left in sin and condemned. We must first be convicted of our sin, else we have no use for Christ. (Concordia Pulpit Resources - Volume 19, Part 2)

Not merely in a legal sense, but will expose to shame before all with the hope of bringing the world to its senses and to repentance. This is the Spirit’s work through the Law. “Christ’s Spirit must not only comfort, but also through the office of the Law ‘convict the world concerning sin’ (John 16:8)” (FC SD V 11). (TLSB)

This implies the refutation of error, the discovery of wrong-doing, the bringing it home to the person convinced, and thus convicted; making such a one see that he is open condemnation of conscience or of men, or of the Law of God. This conviction may in some cases lead to conviction and deliverance, but is distinct from it, and sometimes also may issue after such a manifestation in hardness and impenitence. (PC)

All who do not bow in repentance will, nevertheless, stand convicted like guilty criminals who may still deny the guilt which has been fully proved against them. (Lenski)

*righteousness* – *dikaiosunēs*, “righteousness.” Christ is the Righteous One, as Luke’s centurion testifies at the cross (Lk 23:47). Meaning not only that he is “innocent” (ESV), but that he is the Lamb without blemish or defect offered for the sin of the world (Jn 3:16). His death is the righteousness of God and gives life to the world. (Concordia Pulpit Resources - Volume 19, Part 2)

*judgment - kriseōs*, “judgment.” The work of God on the Last Day, but which has begun even now. In v 11, the verbal form is perfect passive (the ruler of this world *has been* judged), indicating a past action with enduring results. The death and resurrection of Christ has stripped the ruler of this world of his authority. (*All authority belongs to Jesus, Mt 28:18.*) The Spirit will now give this victory judgment to all through Word and Sacrament. When we hear the Gospel of forgiveness, we hear already now what will be spoken on the Last Day: the victory of Christ. (Concordia Pulpit Resources - Volume 19, Part 2)

**16:9-11** - The world must know that it is not righteous but trapped in the worst sins: unbelief (v. 9; cf 12:34-50). Further, the world must know that Christ alone is righteous (v. 10) and everything the world worships is doomed (v. 11). The Holy Spirit convicts people of these truths so that they will no longer be part of the world but become Christ’s disciples. (TLSB)

**16:9** *concerning righteousness*. Apart from the Spirit’s convicting work, people can never see themselves as sinners. (CSB)

In the final analysis, sin is unbelief and the refusal to trust in God. (TLSB)

They will no longer be able to charge upon Adam, not the devil, nor upon nature, nor upon temptations of the flesh, the blame of sin; but will take the guilt home, and see that, in this crowning act of human folly, unbelievers have rendered themselves personally liable to condemnation, and by rejecting infinite love as well as eternal law, have left themselves without excuse. (PC)

The Spirit’s work in regard to sin is to confront the world with the terrible fact that this unbelief leaves it in its damnable sin, doomed and damned forever, in other words, that only he who believes escapes from his sin. It will crush some hearts so that they will be frightened at their unbelief and cry out like the 3000 at Pentecost “brothers what shall we do?” Or it will further harden those who resist this conviction. (Lenski)

*because they do not believe.*† May mean that their sin is their failure to believe, or that their unbelief is a classic example of sin. Typically, John may have had both of these in mind. (CSB)

Unbelief is the mother of sins. Where sin prevails there is no hope.

The Spirit teaches people about Jesus through His Word. In Jesus they receive forgiveness of all sins – none excluded. But when the world’s followers reject the testimony of the Spirit through the Word and refuse to believe in Jesus, they lose His forgiveness. They stand convicted in their sin. In contrast, John has been exhorting his readers to believe and live, forgiven of all sins. (PBC)

**16:10** *concerning righteousness*. The righteousness brought about by Christ’s sacrificial death (cf. Ro 1:17; 3:21–22). No one but the Holy Spirit can reveal to a person that a righteous status before God does not depend on good works but on Christ’s death on the cross. (CSB)

Though the world considered itself righteous, Christ’s glorification proved that He alone was righteous, much to the world’s shame. (TLSB)

The Spirit’s work for the chosen children of God is to lead them in all truth for their salvation. (PBC)

*because I go to the Father*. The ascension, which as part of Christ’s exaltation placed God’s seal of approval on Christ’s redemptive act. (CSB)

Those who have no savior from sin have to earn God's favor, if they can, by their righteousness. But the Lord demands a righteousness that is equal to the perfection of the Father (Matthew 5:48). Mere human beings cannot claim that righteousness for themselves since Adam's fall. (PBC)

But Jesus lived the perfect life for us. He followed the Father's plan for our salvation to the letter. He returned to the Father in glory, having triumphed over sin, death, and hell. Now each person who believes in Jesus is robed in His righteousness. The Father counts the Son's perfect life as ours because all has been fulfilled in Him. The world's son and daughters, however, who reject the Son, are left to their own righteousness. Therefore they stand convicted. Again, we can apply the keynote of this Gospel: believe and live, robed in Christ's righteousness. (PBC)

**16:11 concerning judgment.** Jesus was speaking of the defeat of Satan, which was a form of judgment, not simply a victory. More than power is in question. God acts with justice. (CSB)

The world is further convicted of sin because it follows one who has been condemned. (TLSB)

The sin of sins is to reject the person, Word, and work of Jesus Christ. Unbelief is the mother of sins. Where that sin prevails there is no hope. Where there is repentance of that sin there is nothing but hope. (Buls)

Jesus speaks of the forensic righteousness of God in Christ for all men attained by His going to the Father. Look at Romans 4:25. (Buls)

The greatest judgment of all is the defeat of Satan. Note 12:31. (Buls)

The testimony and work of the Holy Spirit, for all men, centers in these three items. The first involves the Law, the second and third the Gospel. If this testimony be constantly rejected, obduracy sets in.

Your Word is a lamp for my feet and a light on my path. Psalm 119:105 (Beck)

The devil's throne is toppled. Only as an outcast does he prowl about and work. (Lenski)

*ruler of this world.* "Prince of this world": rather than pointing simply to Satan or the devil, emphasizes the connection between the devil, who now stands condemned, and the unbelieving world, which is under judgment and in danger of condemnation. (Concordia Pulpit Resources - Volume 12, Part 2)

This emphasizes the connection between the devil, who now stands condemned, and the unbelieving world, which is under judgment and in danger of condemnation.

Jesus was on His way to a confrontation with Satan himself. In His death and resurrection, Jesus sealed Satan's doom. Those who reject Jesus choose this world's prince, Satan, for their leader (8:44), and they share their leader's judgment. (PBC)

**16:12-22** In his farewell discourse on Maundy Thursday (John 14–16), Jesus tells the apostles many things that he knows will be difficult for them to understand. He describes himself as the true vine (15:1). He prepares the apostles for the world's hatred, which first was for him (15:18). He speaks about how he must return to the Father (14:28), but he reassures his apostles that he is not leaving them alone. He is sending the Holy Spirit (16:7). Jesus' teachings undoubtedly have overwhelmed and confused the disciples. (Concordia Pulpit Resources - Volume 20, Part 2)

**16:12-15** Our text is a portion of our Lord's farewell address to his disciples on the night before his crucifixion. He has already told them he would be going to the Father's house (14:2), going to the Father (14:28). He has also reminded them that they could expect severe opposition as his witnesses, opposition to the point of death (15:18–21; 16:2–4). Such talk has filled the disciples with grief (16:22). Jesus knows this and goes out of his way to comfort them. "Do not let your hearts be troubled," he says (14:1). He offers them his peace (14:27). He promises to send the Counselor (14:26; 15:26). This Counselor is the Holy Spirit. He will be their ultimate comfort as he brings to their remembrance all that Jesus told them, speaking the truth about Jesus and revealing more fully things yet to come. The result will be that their grief will be turned to joy (16:22). (Concordia Pulpit Resources - Volume 11, Part 3)

**16:12** *I still have many things to say to you* – Jesus resumed teaching after the resurrection (chs 20–21). (TLSB)

"I have" means that these things are on Jesus' heart, and that He would like to speak to the disciples about them. "Much" as "composed of a number of items," indicating these items, "many things." (Lenski)

Notwithstanding the abundance of the revelations which Christ had given still, He said they had much to learn. (PC)

The dear Lord was eager to strengthen the disciples, to arm them against what would befall them after His departure. (Luther)

*you cannot bear them now.* This may mean "more than you can understand now," or "more than you can perform without the Spirit's help" (to live out Christ's teaching requires the enabling presence of the Spirit). (CSB)

Jesus continues his discourse on the work of the Holy Spirit. This verse has generated various interpretations. Some suggest that the Spirit will impart a more complete revelation in the future, as though Jesus' divine teaching is incomplete. But one chapter earlier Jesus said that he had revealed to the disciples all he heard from the Father (15:15), contradicting that theory. Leon Morris (*The Gospel according to John*, NICNT [Grand Rapids: Eerdmans, 1971] 699) suggests, "There are vistas of truth set before [the disciples] which they cannot as yet enter, but they will enter when the Spirit comes. More probably it refers to their inability, until the Spirit should come, to live out the implications of the revelation." (Concordia Pulpit Resources - Volume 5, Part 3)

Over the course of three years Jesus said many things to his disciples and promised that the Holy Spirit "will remind you of everything I have said to you" (14:26). But there is much more to say, more than the disciples can bear at this time. *Bastazein*, "bear": the basic meaning of this verb is to bear a burden, and in this context it could be translated "endure" or "tolerate" or even "comprehend." Weighed down with grief and confused in their minds, the disciples simply cannot endure or comprehend further instruction. (Concordia Pulpit Resources - Volume 11, Part 3)

*bastazō*, "to bear." The disciples could not understand (bear) what Jesus had been saying at that moment in time, prior to his resurrection. Only after his resurrection, with the help of the Holy Spirit, would the apostles be able to understand Jesus' words. (Concordia Pulpit Resources - Volume 20, Part 2)

The coming of the Paraclete would be one method of His Divine approach to them for the purpose of consolation and instruction; consequently He does not allow them to suppose that though separated from them by death, He would cease to instruct them. (PC)

Were the disciples ready for what lay ahead? They couldn't be fully prepared. Jesus could have told them much more, but He stopped then because they would not have been able to bear it. He had said what He could, and still they were confused, as was to become evident. (PBC)

Much more remains to be said, much more Christ would like to tell His disciples, but in their present state of little faith, of immature spirituality, mixed with sorrow and grief over His leaving, they would not be able to grasp, to understand it. Jesus had indeed told His disciples all that they needed for their salvation, and there was and is no need for further arbitrary revelations, no matter from what sources these claim to come. (Kretzmann)

**16:13** *when* – Jesus was not going to abandon the disciples to their own foibles. (PBC)

*Spirit of truth.* The Holy Spirit is called the “Spirit of truth.” He speaks the truth because he does not speak on his own but only what he hears from him who is the truth, that is, Jesus, the Son of God. The NIV translation has “into all truth.” But some manuscripts have *en tēi alētheiai pasēi*, “in all the truth.” Lenski favors this reading and states: “‘Into’ would mean entrance, while ‘in’ assumes that the entrance has already been made and that all that is needed is to explore what lies within the circle of the truth. . . . ‘All the truth’ signifies all the saving realities connected with Jesus and his Father” (R. C. H. Lenski, *Interpretation of St. John’s Gospel* [Columbus: Wartburg Press, 1942] 1090). The divine persons in the Trinity are pictured as communicating with each other. Nothing known to one is ever hidden from the other. Both Jesus and the Father send the Spirit. The Spirit’s revelation will include “what is yet to come.” Jesus had spoken of the last days, but the Spirit will further amplify. (Concordia Pulpit Resources - Volume 11, Part 3)

John Marsh comments, “The Spirit will not bring any new truth, as if he were a source independent of the Son. He is not an independent authority, but speaks only what he learns” (*The Gospel of St. John* [New York: Penguin Books, 1968] 538). “All truth” is the truth of the meaning of Jesus’ teaching. It will be fully understood by the disciples only after the crucifixion and resurrection of their teacher and their receipt of the Spirit. The teaching of the Holy Spirit will not be new, as though some essential truth missing from Jesus’ teaching would be revealed to future generations. The Father’s words, spoken by the Son to the first disciples, will be taught to the post-ascension church through the Spirit. (Concordia Pulpit Resources - Volume 5, Part 3)

*ou gar lalēsei aph’ heautou, all’ hosa akousei lalēsei*, “for he will not speak on his own authority, but whatever he hears he will speak.” Just as Jesus did not speak or act on his own authority, but said and did what the Father had given him to do (Jn 5:19–20; 7:16–18; 12:49–50), the Holy Spirit does not speak on his own authority, but speaks whatever he hears. *kai ta erchomena anaggelei humin*, “and he will declare to you the things that are to come.” That is to say, the Gospel—the life, death, and resurrection of Jesus Christ, our Lord—written by the Spirit-led apostles in the apostolic writings and proclaimed by the Christian Church. (Concordia Pulpit Resources - Volume 20, Part 2)

*declare* – Greek *hodegeo*, from *hodos* (“way, “journey”); to lead, as a travel guide. (TLSB)

*hodēgēsei*, “to lead, guide.” Again, not leading in general, but to a specific destination—to all truth in Christ. The Spirit is another Paraclete, not a different one! He proclaims only what he hears, but also all that he hears, leaving nothing out. One cannot “play off” the Spirit against the Word (as many today are wont to do)! (Concordia Pulpit Resources - Volume 19, Part 2)

*into all truth* – “Into” would mean entrance, while “in” assumes that the entrance has already been made and that all that is needed is to explore what lies within the circle of truth. Thus “in” would apply specifically to the disciples whom Jesus had already so fully instructed. “All the truth” signifies all the saving realities connected with Jesus and His Father. The term is concrete and decidedly definite. (Lenski)

*will not speak on his own.* We are not told whether he hears from the Father or the Son, but it obviously does not matter, for the verse stresses the close relationship among the three. (CSB)

Just as Jesus had told them nothing but what came from the Father, so the Spirit would speak only what came from the Father and the Son. And He would tell them things still to come, prophecies they would write down also for us to learn. So God’s truth for us would be revealed. So we too would learn what Jesus’ work has meant and what lies ahead for us and for the world. (PBC)

But the disciples needed further instruction in order to understand the instruction which they had already received from the Master. And this would be provided for by the Spirit of Truth, by the Spirit whose essential function would be the teaching of the truth, the Word of God. He will teach them, serve as their Guide in leading them into the whole truth. He will bring their hearts and minds into the truth, make them familiar with it, let them understand and grasp the truth, have them realize the grace of God in Christ Jesus. And in doing this, the Spirit will not display an arbitrary, independent activity. The relation between the persons of the Godhead is the intimacy of unity and precludes any such possibility. The Spirit can and will lead the believers into all truth, because He will not bring a separate, independent revelation and Gospel, but will speak what He has heard in the council of the Godhead. (Kretzmann)

*things are to come.* Probably means the whole Christian way or revelation (presented and preserved in the apostolic writings), still future at the time Jesus spoke. (CSB)

Not a promise of new revelations, but rather that the disciples would understand how Christ’s death and resurrection applied to the Church after Pentecost. The Spirit will lead believers into a clearer understanding of God’s truth as they make their way into the future. (TLSB)

**16:14** *glorify to me.* The Spirit draws no attention to himself but promotes the glory of Christ. (CSB)

*doxasei*, “will glorify”: the Spirit will invest Jesus with dignity, honor, excellence, majesty. Here we have the one purpose of the Spirit. His work is to place Jesus before all people, to present his person and completed work. The entire New Testament, inspired by the Spirit, presents the truth about Jesus, revealing him as the Son of God who became man, died for our sins and rose for our justification. Through the sacred Scriptures the Spirit leads us into the truth, which brings joy and hope. (Concordia Pulpit Resources - Volume 11, Part 3)

*doxazō*, “to glorify.” The work of the Holy Spirit is to glorify Christ, who in turn glorifies the Father. *anaggellō*, “to declare.” The repetition emphasizes this aspect of the Holy Spirit’s work. Along with bringing glory to Christ, the Holy Spirit works to make him known (14:26; 1 Jn 2:27). (Concordia Pulpit Resources - Volume 20, Part 2)

What is it that is “yet to come” (v 13)? Does this refer to eschatological events which precede the Parousia? Is it a reference to divine fortune-telling for those “filled with the Spirit”? In v 14 Jesus himself clarifies the meaning of vv 12 and 13, for what will be taught will “bring glory to me by taking from what is mine and making it known to you.” “The teaching ministry of the Spirit builds on and develops the teaching ministry of Jesus himself. By making explicit what in Jesus’ historical teaching was only



implicit, the Spirit will prepare the disciples to face new enemies and seize new opportunities to extend Jesus' mission in the world" (J. Ramsey Michaels, *John: A Good News Commentary* [San Francisco: Harper & Row, 1983] 269). (Concordia Pulpit Resources - Volume 5, Part 3)

*doxasei*, "to glorify." A rich word. Note for our purposes here that throughout John, the Father glorifies the Son (8:54; 12:28; 13:31; 17:1–4) and the Son glorifies the Father (13:31; 14:13; 17:1) and this is especially exemplified in martyrdom (12:23; 21:19; *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, third edition, revised and edited by Frederick William Danker [Chicago: University of Chicago Press, 1957, 1979, 2000], 258). The work of the Spirit is to glorify the Son by placing his cross before the eyes of all through the witness-preaching of the apostles. (Concordia Pulpit Resources - Volume 19, Part 2)

What comes from Jesus is also the Father's, so we learn the whole council of God by the Spirit. (PBC)

*take what is mine* – Jesus had received His revelation from the Father, which would now be imparted and explained by the Holy Spirit. (TLSB)

The guarantee of the Spirit's teaching is that He will utter the words of the Triune God as such. "Here He makes the Holy Ghost a preacher, in order that no one shall stand gaping up into heaven (as the flighty spirits and enthusiasts do) and separate Him from the oral Word or ministry of preaching, but know and learn that He wants to be with and in the Word, and through it lead us into all. truth, that we have faith in it, and fight therewith, and be kept against all lies and deceit of. the devil, and conquer in all tribulations." 71) Thus the Spirit, in the Word, reveals and makes plain the mysteries of God and heaven. And since He is a Spirit of prophecy, He will tell also of things that are to come, that are now coming. The future salvation also belongs to the counsel of God the coming of Christ to judgment, the consummation of the redemption in the Kingdom of Glory. (Kretzmann)

**16:15** *what is mine*. Cf. 17:10. The three Persons are closely related. (CSB)

*he will take what is mine and declare it to you* – Lenski states: "This is added in order to shut out the possible wrong thought that what Jesus so emphatically calls 'mine' and by which the Spirit will glorify 'me' could be something belonging to him exclusively apart from the Father. All the things of Jesus are 'whatever the Father has' " (Lenski, 1092). (Concordia Pulpit Resources - Volume 11, Part 3)

This verse, along with the rest of the pericope, explicates some of the doctrine of the Holy Trinity and the inter-relatedness of the three persons. When the Spirit takes what belongs to Jesus and makes it known to the disciples (v 14), the Spirit is making known to them what belongs to the Father, because the Father has given all that is his to his Son. The Spirit will make known to the disciples the Father's Word about his Son. Thus the Father, Son, and Holy Spirit all play a part in communicating the truth of salvation to the New Testament church. (Concordia Pulpit Resources - Volume 5, Part 3)

The special outpouring of God's Spirit came at Pentecost. To the end of time, people everywhere will continue to benefit through the Word of God inspired by the Spirit. (PBC)

And in regard to all these facts the Spirit will give the proper information. Moreover, in doing so, His work will redound to the glory of the Savior, since the truth which He will reveal He will receive from Christ for the purpose of preaching. By picturing Christ before the eyes and hearts of the believers, the Holy Spirit provides and gives to Christ the glory which is due Him in His capacity as Savior. And in taking His doctrine from the Son, the Spirit incidentally receives His doctrine from the Father, for since they have the Godhead in common, they have also the divine knowledge in common. Jesus here makes a

very bold statement, as Luther says, and one that could not be made by any mere man. All that the Father has, He says, is Mine. He not only has charge of it; it is not only in His possession for a short time, but He has absolute power over its disposition, for He and the Father have everything in common. The Spirit has the unlimited fullness of the Godhead to draw from, all in the interest of the believers. That is the work of the Spirit for and in the believers, that He teaches them to know Jesus Christ, the Savior, aright and with ever-increasing clearness. (Kretzmann)

**16:4b–15** Christ comforts the disciples by promising to send them the Helper (the Holy Spirit), who will guide them into a deeper understanding of Christ's Word. Mistakenly, we sometimes think that Jesus' physical absence places us at a disadvantage. In fact, Jesus is present with us through the witness of the Spirit, who works among us through God's Word and Sacraments. • O Holy Spirit, through the Word, guide us into all truth. Amen. (TLSB)