

# A Community to Welcome All

Thomas Robinson, *Body & Spirit in a Difficult World 5*, Pentecost, May 31, 2020

Acts 2:1-47 Translation TR

<sup>1</sup> When the fiftieth day – Pentecost – came in its fullness, they were all together in one place. <sup>2</sup> And suddenly a sound emerged from heaven like a forceful gale of wind, and it completely filled the house where they were sitting. <sup>3</sup> And tongues that seemed to be fire appeared to them, dividing, and one sat over each one of them. <sup>4</sup> And they all were filled with Holy Spirit and began to speak in other tongues as the Spirit was granting them to proclaim a message.

<sup>5</sup> Now there were Jews assembled in Jerusalem, people devoted to God from every nation under heaven. <sup>6</sup> And when this sound arose, the multitude came together, and they were bewildered, because each one was understanding them speaking in his own language.

<sup>7</sup> And they were amazed and astonished, saying, “Aren’t all these that are speaking Galileans?” <sup>8</sup> How is it that each of us is hearing them in our own native language? <sup>9</sup> We’re Parthians and Medes and Elamites and those who live in Mesopotamia; Judea; and Cappadocia, Pontus and Asia; <sup>10</sup> Phrygia and Pamphylia; Egypt and the parts of Libya around Cyrene; and those who’ve come back from Rome, <sup>11</sup> both Jews and converts to Judaism, people from the island of Crete and the desert of Arabia. We all understand them as they tell in our own tongues the magnificence of God.”

<sup>12</sup> And all were amazed and perplexed, as they said to each other, “What is all this supposed to mean?” <sup>13</sup> But others mocking said, “They are filled with new wine.”

<sup>14</sup> But when Peter stood with the eleven, he raised his voice and addressed them: “People of Judea and all that are assembling in Jerusalem, you need to know this. Listen to what I’m saying. <sup>15</sup> These people are not at all drunk, as you’re supposing. Why it’s only the third hour of the day! <sup>16</sup> Quite the contrary!

This is what God promised through the prophet Joel:

<sup>17</sup> *"In the last days, God declares,  
I'm pouring out my Spirit on all flesh,  
and your sons and your daughters will prophesy,  
and your young people will see visions,  
and your old will dream dreams;*

<sup>18</sup> *even on my servants both male and female  
in those days I'm pouring out my Spirit,  
and they'll prophesy.*

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

<sup>20</sup> *the sun will be turned to darkness  
and the moon to blood,  
before the Day of the Lord comes,  
the great and magnificent day.*

<sup>21</sup> *And it will happen that  
everyone who calls upon the name of the Lord  
will be saved.'* [Joel 2:28-32]

<sup>22</sup> "People of Israel, listen to this message: Jesus of Nazareth is a man that God attested to you in powerful and wonderful actions by which God gave signs through him right in front of you, as you yourselves know. <sup>23</sup> Jesus was in God's defined purpose and knowledge of what he was doing, and you, by giving him into the power of lawless people, killed him by nailing him up. <sup>24</sup> God raised him up! He broke the agony of death, because it was impossible for him to be held in death's grip.

<sup>25</sup> For David says looking toward him:  
*"I foresaw the Lord before me always,  
for he's at my right hand that I not be shaken.*

<sup>26</sup> *Therefore my heart was filled with joy,  
and my tongue exulted;  
but my flesh also will make its dwelling on hope,*

<sup>27</sup> *because you won't abandon my life  
to the realm of death,  
nor give one who's holy to you to be destroyed.*

<sup>28</sup> *You revealed to me paths that give life;  
with your presence, you'll fill me with delight.'* [Psalm 16:8-11]

<sup>29</sup> "Brothers and sisters, I can speak to you with confidence about David, our ancestor, that he both died and was buried, and his tomb is with us still today.

<sup>30</sup> But because he was a prophet and knew that God had solemnly promised him that one of his descendants would occupy his throne [Psalm 132:11], <sup>31</sup> with foresight he spoke about the resurrection of the Anointed King (*Christos*), that he was neither abandoned to the realm of death, nor was his physical body destroyed. <sup>32</sup> This Jesus God raised up, and of that we all are witnesses. <sup>33</sup> Since he has been exalted at the right hand of God and has received from the Father the Holy Spirit promised in the prophecy, he poured out this that you yourselves are seeing and hearing. <sup>34</sup> For David didn't ascend into the heavens, but he himself says,

*"The Lord said to my Lord,  
'Sit at my right hand,*

<sup>35</sup> *till I set your enemies  
as a footstool for your feet.'"* [Psalm 110:1]

<sup>36</sup> With certainty, therefore, let all the people of Israel know that God has made him both Lord and Anointed King, this Jesus whom you crucified."

<sup>37</sup> Now when they heard this, they were stabbed in the heart, and said to Peter and the rest of the apostles, "What shall we do, brothers?"

<sup>38</sup> And Peter said to them, "Change your ways of thinking and acting, and let every one of you be baptized on the basis of the name of Jesus as Anointed King for forgiveness of your sins, and you'll receive that gift of the Holy Spirit. <sup>39</sup> For the promise is for you and for your children and for all who are far away, everyone whom the Lord our God calls to himself."

<sup>40</sup> And with many other words he bore witness and continued exhorting them, saying, "Let God save you from this 'twisted generation.'" [Deut 32:5]

<sup>41</sup> Those who accepted his message were baptized, and God added about three thousand lives to the community that day. <sup>42</sup> And they were devoting themselves to the teaching of the apostles and to the fellowship, to the breaking of the bread and the prayers. <sup>43</sup> And an awe came into every life, and many wonderful actions and signs were happening through the apostles.

<sup>44</sup> And all who believed were together and began having all things in common. <sup>45</sup> And they started selling their possessions and belongings and distributing that to all, as any came to have need. <sup>46</sup> And day by day, expressing their devotion with one heart in the temple and breaking bread in their homes, they were receiving their food with gladness and generosity of heart, <sup>47</sup> praising God and having grace toward all the people.

And the Lord was adding to their number day by day those who were being saved.

## **Introduction: A Week for Grief**

This is a joyful day of Pentecost. It's a day that even back in the time of the Apostle Paul, he wanted to celebrate, hastening to be at Jerusalem by Pentecost. (Acts 20:16) We've been leading up to this Sunday since Easter. And it is a joyful day.

But this particular Sunday is also a day of grief and sorrow. And before I begin the message today, I want to take a few minutes to reflect directly – in a way I seldom do – on some of those grievous events of this week. And I want to warn parents that some of what I say is not for the ears of young children.

It was on Wednesday of this last week that our nation passed 100,000 in the number of people – grandparents, parents, uncles, aunts, sisters, brothers, children, friends, co-workers – who've died from the coronavirus.

But as we've learned in the following days, 100,000 is just a marker along the way of an ever-climbing death toll. We could almost ignore it as the awful work of a mindless virus, except for the recognition that human failure and brokenness plays a major role. We've also learned that epidemiologists at Columbia Univ. have shown that if those who had been clearly warned about the virus back in January and had power to do something about it had acted with responsibility only a week or two earlier (say, March 1 instead of mid-March) many tens of thousands of those 100,000 would likely still be with their families today. It matters when we really, diligently, intelligently, caringly seek the good of each other, when we love each other as we love ourselves.

But, it's clear that the overwhelming event of this week unfolded in the first days of the week. George Floyd, a black man, was killed in Minneapolis on Monday, Memorial Day. The video of it was posted Tuesday and had gone viral by Wednesday. Have you seen it?

George Floyd is there lying face-down on the hard pavement with his hands shackled behind him. There, before us is a man in a blue shirt with insignia marking his responsibility in society to take custody of George Floyd and protect him. He has placed his knee hard on George Floyd's neck while others pressed down hard on his back. One woman started her phone video as she approached. George Floyd cried out repeatedly that he couldn't breathe. People in the crowd started shouting, begging officer Derek Chauvin to let him breathe, put him in the car, let him sit up, anything. On and on. The moment George Floyd becomes unconscious, unresponsive, the watching crowd notices and becomes ever more urgent – take his pulse, let him breathe. Officer Chauvin utterly ignores dozens of ever more frantic cries, because he's being guarded by a fellow-officer. The knee rolls back and forth on George Floyd's neck grinding his face into the

pavement even after it's clear that he's totally unconscious, perhaps dead. No one takes his pulse until the EMTs arrive. When one of them touches his neck, it's clear. They don't even attempt resuscitation on the spot but roll his limp body over onto a gurney and into the ambulance. Chauvin stands up completely calm and unfazed and walks away. No movement betrays the slightest care for the life of George Floyd. His actions seem those of a man who lives in a world that thoroughly approves of what he's just done.

It's a traumatic video, a powerful mirror, a gripping parable that asks every viewer, "where are you in this scene?" And the answers will be as diverse as the people watching.

Maybe it's my first time to see such events. Maybe I've avoided such stories, such pictures. I don't want to hear about it.

Or – Maybe I know the deep history behind this killing. Perhaps, the words "I can't breathe" immediately brings up the death of Eric Garner 6 years ago in NYC. Maybe it evokes the long and ever-growing list of killings – Say their names! Say their names! – with the names of Ahmaud Arbery and Breanna Taylor and Sean Reed added in the last few weeks during our time of pandemic.

It's a list of traumatic stories, traumatic events that helps put faces to the racism of our society, a racism that's hard and institutionalized and systemic, marked by government policies, tax structures, supreme court rulings, police practices, segregated neighborhoods and schools and churches, spending on education and healthcare, etc. etc.

But it's also a racism that's systemic in the sense that it's part of our personal, individual systems, our choices, the way we see life, so deep and covered over by our self-deception, the power of sin, that it's nearly impossible for us to see it in ourselves. It brings Christian Cooper into confrontation with Amy Cooper (no relation) while he's birdwatching in Central Park and she calls the police on him.

It's the white supremacy, the white privilege, that to a white person like myself just seems like normal life: The world will thoroughly approve what I do.

This time, this event, this killing, this video has exploded in demonstrations and riots all across our cities. This wasn't like the unseen shots in the darkness that killed Breanna Taylor in her bed. It wasn't like the intentional shotgun confrontation of the McMichaels, father and son, with Ahmaud Arbery, documented by their friend, with some of the action bouncing out of the frame.

This was death – clear, in high-def modern video. It wasn't hidden from view like the thousands of virus deaths, in ICU rooms under a ventilator, away from

family, disproportionately killing Latin-American and African-American sisters and brothers.

Here was raw de-humanization, visceral human cries – “I can’t breathe!” – treated, ignored with incompetent, uncaring power.

Here was the face of that uncaring that had dehumanized the very person wielding the power.

Here were the shouts and begging of dis-empowered onlookers watching a man die.

Here was the brazen confidence of the killer, knee rocking into the neck of his victim.

Here was the powerful mirror, the inescapable question, where am I in this scene?

The exploding demonstrations? At least one part of that vast set of events is people screaming out, “No, that’s not me.” “We won’t let this picture be us.” “We’ve got to find a better way!” Oh, I know, there’s a lot more. Sin never gives up. It’s always a predator crouching at the door ready to corrupt every good intention, every good action.

We’re living with so much pain right now. So many losses in deaths. So many families broken. So much stress and economic loss and broken dreams. So many conflicts internal and external ready to explode. We’ve seen so much good in so many people in this time. But this killing touches the explosive power of a whole ongoing history of pain and irrational racial privilege.

For us as Christians, its important for us to talk about these realities of life with each other and with our neighbors.

It’s important to think deeply about the God we worship and the community of love that God calls us to in Jesus Christ.

It’s important to change old ways of thinking, to repent, take off the old person and put on a new.

It’s important to build vibrant relationships across the barriers that our world builds.

It’s important to live out that love and renewal that we’ve been given by grace, to live out that love in every relationship and institution and structure of society that we touch.

It’s important to be salt and light in our world, growing into the image of God seen in the face of Jesus.

Would you pray with me? We will end with a minute of silence to express our grief over 100,000 deaths and over one death!

Father, we ask you to bless our broken nation, with justice, with renewal, with peace, with caring for each other, with an end to so much economic pain, with physical healing from the devastation of this virus. We pray for clarity and courage in the face of racism in our society and in ourselves. We pray for change, for renewal, for deeper love and understanding of each other, for repentance, for forgiveness.

In this minute of silence, hear our hearts. ...

Amen.

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## **God Chooses a Sign to Point to Uniting divided Peoples 1-11**

We've experienced together this morning the reading of the amazing story in Acts 2 in many languages symbolizing the sign that God chose to use on that day in ad. 30. What would you do to mark the beginning of a new era, a new world, the kingdom of God. Just think about God's choice. Get your Bible and let's journey through this chapter. I'll be reading my own translation, so it's fine to follow any translation that you have:

### **Acts 2:1-11**

<sup>1</sup> When the fiftieth day – Pentecost – came in its fullness, they were all together in one place. <sup>2</sup> And suddenly a sound emerged from heaven like a forceful gale of wind, and it completely filled the house where they were sitting. <sup>3</sup> And tongues that seemed to be fire appeared to them, dividing, and one sat over each one of them. <sup>4</sup> And they all were filled with Holy Spirit and began to speak in other tongues as the Spirit was granting them to proclaim a message.

<sup>5</sup> Now there were Jews assembled in Jerusalem, people devoted to God from every nation under heaven. <sup>6</sup> And when this sound arose, the multitude came together, and they were bewildered, because each one was understanding them speaking in his own language.

<sup>7</sup> And they were amazed and astonished, saying, "Aren't all these that are speaking Galileans?" <sup>8</sup> How is it that each of us is hearing them in our own native language? <sup>9</sup> We're Parthians and Medes and Elamites and those who live in Mesopotamia; Judea; and Cappadocia, Pontus and Asia; <sup>10</sup> Phrygia and



Pamphylia; Egypt and the parts of Libya around Cyrene; and those who've come back from Rome, <sup>11</sup> both Jews and converts to Judaism, people from the island of Crete and the desert of Arabia. We all understand them as they tell in our own tongues the magnificence of God."

The first stage of the realization of the kingdom of God that Jesus announced was beginning. God might have chosen lightning bolts or pillars of fire or whatever to mark the occasion. The noise of wind and what looks like tongues of fire seems a bit strange.

But this time of Pentecost, the feast of weeks, 50 days after Passover, was still a time of international assembly in Jerusalem, like Passover. There were Jews from all the diaspora that came.

Jesus had told the disciples to wait for power to be given them, and the first thing God wants to do this day is help those disciples see that what is going to unfold is God's doing, moving not to fit their own understanding but Jesus' intention.

It's a strange sign. The noise and "fire"-works gets people's attention but the real sign has to unfold in their understanding. The crowd knows that they've come from everywhere, but they're all Jews.

The apostles start talking. You might expect that a good sign would be that all the visitors who normally spoke Greek or Parthian or Coptic or Latin might be united in understanding Aramaic better than they ever had before. But God does the reverse. It had to take a while for people to realize what was happening. God wanted each person to keep their cultural individuality, their particularity and distinctiveness. They realized that these Aramaic-speaking Galileans suddenly seemed to be speaking perfect Parthian or Latin or Coptic or Greek.

This wasn't the inclusiveness of a conquering empire. Luke lists their home countries and starts with those far to the east outside the Roman empire: Parthia, the inveterate enemy of Rome, Jews who'd lived for centuries in Mesopotamia, ancient Babylonia.

Yes, there was Judea in the middle of the list, but then it went up into the region of modern Turkey: Cappadocia, Pontus and Asia; Phrygia and Pamphylia.

Then it swept down to Africa: Egypt, Libya, and Cyrene (near modern Bengazi). And then out west to Rome. It ends with an island: Crete, and a desert: Arabia. All kinds of places in their world, many cultures – a sign of Jesus' intention, a pointer to where God was going. This was going to be something new, beyond nation, beyond ethnic group, beyond warring divisions, not bounded by empire.

## God's Spirit Creates a New Reality of God's Presence 12-21

But of course, there are questions. What's really going on? There's ridicule and misunderstanding. It's in that context of explanation that Peter stands up to speak – in more languages that he perhaps knew existed:

### Acts 2:12-21

<sup>12</sup> And all were amazed and perplexed, as they said to each other, "What is all this supposed to mean?" <sup>13</sup> But others mocking said, "They are filled with new wine."

<sup>14</sup> But when Peter stood with the eleven, he raised his voice and addressed them: "People of Judea and all that are assembling in Jerusalem, you need to know this. Listen to what I'm saying. <sup>15</sup> These people are not at all drunk, as you're supposing. Why it's only the third hour of the day! <sup>16</sup> Quite the contrary! This is what God promised through the prophet Joel:

<sup>17</sup> *"In the last days, God declares,  
I'm pouring out my Spirit on all flesh,  
and your sons and your daughters will prophesy,  
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<sup>18</sup> *even on my servants both male and female  
in those days I'm pouring out my Spirit,  
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and signs on the earth below,  
blood and fire and a vapor of smoke;*

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

<sup>21</sup> *And it will happen that  
everyone who calls upon the name of the Lord  
will be saved.'* [Joel 2:28-32]

Peter wants them to realize what's going on right in front of them. It's God's intervention, yes. It crosses geographical and political and ethnic and empire boundaries, yes.

But it's also an ancient promise of God, coming to life now. And further, it breaks down barriers of status and relationship and class that were so ingrained in ancient society and in our own.

God sends his Spirit into the world, not just to speak through a few amazing prophets, great as that was. This coming of God's Spirit, this inbreaking of God's kingdom, touches every life, it can draw every person into the Life of God.

It's for men and women alike: your sons and daughters will prophesy. It empowers both young and old: your young people will see visions, and your old will dream dreams. It's even for the lowest of the low, the servants and slaves in that society, both men and women. Everyone is included.

You may certainly doubt it if you will, Peter asserts, but it is a change of the whole world and the very life of God begins actively working in all kinds of people.

## **God Knows our Sin! He acts to Overturn it and Heal it. 22-36**

But what about how messed up human beings are? What about the whole story of Hebrew scripture, the Law and the breaking of the Law. Yes. God knows. In Jesus, God has taken the worst of human sin on himself and into God's self. This whole day of Pentecost unfolds in the aftermath of a judicial murder, the death Jesus, the death of God, the death of humanity. The creation of new resurrection life.

### **Acts 2:22-36**

<sup>22</sup> "People of Israel, listen to this message: Jesus of Nazareth is a man that God attested to you in powerful and wonderful actions by which God gave signs through him right in front of you, as you yourselves know. <sup>23</sup> Jesus was in God's defined purpose and his knowledge of what he was doing, and you, by giving him into the power of lawless people, killed him by nailing him up. <sup>24</sup> God raised him up! He broke the agony of death, because it was impossible for him to be held in death's grip.

<sup>25</sup> For David says looking toward him:  
"*I foresaw the Lord before me always,  
for he's at my right hand that I not be shaken.*"

<sup>26</sup> *Therefore my heart was filled with joy,  
and my tongue exulted;  
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<sup>27</sup> *because you won't abandon my life  
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nor give one who's holy to you to be destroyed.*

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with your presence, you'll fill me with delight.'* [Psalm 16:8-11]

<sup>29</sup> "Brothers and sisters, I can speak to you with confidence about David, our ancestor, that he both died and was buried, and his tomb is with us still today.

<sup>30</sup> But because he was a prophet and knew that God had solemnly promised him that one of his descendants would occupy his throne [Psalm 132:11], <sup>31</sup> with foresight he spoke about the resurrection of the Anointed King (*Christos*), that he was neither abandoned to the realm of death, nor was his physical body destroyed. <sup>32</sup> This Jesus God raised up, and of that we all are witnesses. <sup>33</sup> Since he has been exalted at the right hand of God and has received from the Father the Holy Spirit promised in the prophecy, he poured out this that you yourselves are seeing and hearing. <sup>34</sup> For David didn't ascend into the heavens, but he himself says,

*"The Lord said to my Lord,  
'Sit at my right hand,  
<sup>35</sup> till I set your enemies  
as a footstool for your feet.'" [Psalm 110:1]*

<sup>36</sup> With certainty, therefore, let all the people of Israel know that God has made him both Lord and Anointed King, this Jesus whom you crucified."

Peter doesn't hold back in the emotion and power of his indictment of the people in front of him. They were there, they were participants, in that Passover travesty when Jesus had been betrayed and killed.

Peter knew what was at stake. He too and the rest of the disciples had also abandoned Jesus. He knew his own collapse, his bewilderment, his fear, his deep sense of guilt.

He also knew what Jesus did – just saying that was astonishing! Jesus had been very thoroughly dead. But there he was, alive, and more than normally alive. Showing

them a new kind of life. And there wasn't a hint of revenge or condemnation. Peter had never experienced such love. He didn't know what to do with it. But it had begun to transform his whole way of seeing everything, including himself.

## **God Works in and with us to Transform our Brokenness 37-43**

Peter wants the people there to feel the intensity of what they've done. But he knows that that's not the real proclamation that he has for this Pentecost day:

### **Acts 2:37-43**

<sup>37</sup> Now when the people heard this, they were stabbed in the heart, and said to Peter and the rest of the apostles, "What shall we do, brothers?"

<sup>38</sup> And Peter said to them, "Change your ways of thinking and acting, and let every one of you be baptized on the basis of the name of Jesus as Anointed King for forgiveness of your sins, and you'll receive that gift of the Holy Spirit. <sup>39</sup> For the promise is for you and for your children and for all who are far away, everyone whom the Lord our God calls to himself."

<sup>40</sup> And with many other words he bore witness and continued exhorting them, saying, "Let God save you from this 'twisted generation.'" [Deut 32:5]

<sup>41</sup> Those who accepted his message were baptized, and God added about three thousand lives to the community that day. <sup>42</sup> And they were devoting themselves to the teaching of the apostles and to the fellowship, to the breaking of the bread and the prayers. <sup>43</sup> And an awe came into every life, and many wonderful actions and signs were happening through the apostles.

What an amazing outcome. The crowd didn't rush Peter and the other apostles, grab them and throw them out of the city, perhaps kill them.

They recognized the reality that Peter spoke. They recognized themselves before God. This was the God that they had always served and wanted to serve and honor. "What shall we do?"

There's not a hint of threat or coercion. There's a challenging invitation. Very challenging. Change your ways of thinking and acting. Repent.

God's calling you in a different direction, precisely by this Jesus that you judicially murdered. Plunge into him by baptism – probably in one of the many

purification pools in front of the Temple. But it's more than a water wash. It's the release of this sin and all your sins. But for that to be truly meaningful it has to be empowered by God's Spirit, God's life, beginning new life in you. It's going to be a long learning process as disciples, learners.

But here God breaks even more barriers, the barrier of generations, the barrier of time and space. Its for you, your children and all who are far away. God's going to be working to call all people to himself.

Many of us would say, Oh, thanks for the offer, but that's too much. I just wanted to add a touch of spirituality to my present situation, you know.

Well, it's an offer. It's an invitation. It's an invitation into the life of the God of the universe. Actually, an awful lot of us humans say no. No to the life of God in our life, to God as our God. Death and all it power still reigns in so many lives.

### **The Learning Process Must Continue 44-47**

But that day, many welcomed the invitation into a new community and new life.

#### **Acts 2:44-47**

<sup>44</sup> And all who believed were together and began having all things in common. <sup>45</sup> And they started selling their possessions and belongings and distributing that to all, as any came to have need. <sup>46</sup> And day by day, expressing their devotion with one heart in the temple and breaking bread in their homes, they were receiving their food with gladness and generosity of heart, <sup>47</sup> praising God and having grace toward all the people.

And the Lord was adding to their number day by day those who were being saved.

The description seems too good to be true. I imagine Luke knew many assemblies of believers that didn't live up to the picture he described.

But Luke also knew that what this community so rejoiced in was only a beginning of the work that God was going to do in them.

They talked and thought about God's universal work, but they didn't believe it in reality. There was not a single non-Jew among them, no matter how many countries they came from. Many, like Peter himself at this point, wouldn't even think of eating with a Gentile. Believing in One God who shows no partiality but loves every one of his human creatures, is so hard for us broken, self-centered, fearful humans.

But God lets them feel the great joy of the steps they've taken so far. But the work of Pentecost has just begun for them.

The theological work of knowing the Jesus that they're already committed to.

The realization of just how far God will go for his creation.

The breaking of their ingrained prejudices and preconceptions about other peoples unlike themselves. (Why couldn't they be as enlightened as our time is!?)

As Luke shows us, there are Samaritans to include, Ethiopians to bring in, a Roman Centurion to welcome.

There are whole cities, continents, hemispheres to include.

There are numberless barriers in our very human hearts to break down over and over and over again.

May God bless us and strengthen us and change us and heal us as we learn the meaning of Pentecost again and again.

Amen.

## Acts 2:1-47 A Community to Welcome All

- <sup>1</sup> Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς ἦσαν πάντες ὁμοῦ ἐπὶ τὸ αὐτό.
- <sup>2</sup> καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φερομένης πνοῆς βιαίας καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι
- <sup>3</sup> καὶ ὤφθησαν αὐτοῖς διαμεριζόμεναι γλώσσαι ὡσεὶ πυρὸς καὶ ἐκάθισεν ἐφ' ἓνα ἕκαστον αὐτῶν,
- <sup>4</sup> καὶ ἐπλήσθησαν πάντες πνεύματος ἁγίου καὶ ἤρξαντο λαλεῖν ἑτέραις γλώσσαις καθὼς τὸ πνεῦμα ἐδίδου ἀποφθέγγεσθαι αὐτοῖς.
- <sup>5</sup> Ἦσαν δὲ εἰς Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν.
- <sup>6</sup> γενομένης δὲ τῆς φωνῆς ταύτης συνῆλθεν τὸ πλῆθος καὶ συνεχύθη, ὅτι ἤκουον εἰς ἕκαστος τῆ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν.
- <sup>7</sup> ἐξίσταντο δὲ καὶ ἐθαύμαζον λέγοντες· οὐχ ἰδοὺ ἅπαντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι;
- <sup>8</sup> καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῆ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθημεν;
- <sup>9</sup> Πάρθοι καὶ Μῆδοι καὶ Ἑλαμίται καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν,
- <sup>10</sup> Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι,
- <sup>11</sup> Ἰουδαῖοί τε καὶ προσήλυτοι, Κρήτες καὶ Ἄραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ θεοῦ.



<sup>12</sup> ἐξίσταντο δὲ πάντες καὶ διηπόρουν,  
ἄλλος πρὸς ἄλλον λέγοντες· τί θέλει τοῦτο εἶναι;

<sup>13</sup> ἕτεροι δὲ διαχλευάζοντες ἔλεγον  
ὅτι γλεύκους μεμεστωμένοι εἰσίν.

<sup>14</sup> Σταθεὶς δὲ ὁ Πέτρος σὺν τοῖς ἑνδεκα  
ἐπῆρεν τὴν φωνὴν αὐτοῦ καὶ ἀπεφθέγγετο αὐτοῖς·

ἄνδρες Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ πάντες,  
τοῦτο ὑμῖν γνωστὸν ἔστω  
καὶ ἐνωτίσασθε τὰ ῥήματά μου.

<sup>15</sup> οὐ γὰρ ὡς ὑμεῖς ὑπολαμβάνετε οὗτοι μεθύουσιν,  
ἔστιν γὰρ ὥρα τρίτη τῆς ἡμέρας,

<sup>16</sup> ἀλλὰ τοῦτό ἐστιν τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ·

<sup>17</sup> καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ θεός,  
ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα,  
καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν  
καὶ οἱ νεανίσκοι ὑμῶν ὀράσεις ὄψονται  
καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίους ἐνυπνιασθήσονται·

<sup>18</sup> καὶ γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου  
ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύματός μου,  
καὶ προφητεύσουσιν.

<sup>19</sup> καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω  
καὶ σημεῖα ἐπὶ τῆς γῆς κάτω,  
αἶμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ.

<sup>20</sup> ὁ ἥλιος μεταστραφήσεται εἰς σκότος  
καὶ ἡ σελήνη εἰς αἶμα,  
πρὶν ἔλθειν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανῆ.

<sup>21</sup> καὶ ἔσται πᾶς ὃς ἂν ἐπικαλέσεται τὸ ὄνομα κυρίου σωθήσεται. [Joel 2:28-32]

<sup>22</sup> Ἄνδρες Ἰσραηλῖται, ἀκούσατε τοὺς λόγους τούτους·

Ἰησοῦν τὸν Ναζωραῖον,  
ἄνδρα ἀποδεδειγμένον ἀπὸ τοῦ θεοῦ εἰς ὑμᾶς  
δυναμέσιν καὶ τέρασιν καὶ σημείοις

οἷς ἐποίησεν δι' αὐτοῦ ὁ θεὸς ἐν μέσῳ ὑμῶν  
καθὼς αὐτοὶ οἶδατε,

<sup>23</sup> τοῦτον τῇ ὠρισμένῃ βουλῇ καὶ προγνώσει τοῦ θεοῦ ἔκδοτον  
διὰ χειρὸς ἀνόμων προσπήξαντες ἀνείλατε,

<sup>24</sup> ὃν ὁ θεὸς ἀνέστησεν  
λύσας τὰς ὠδῖνας τοῦ θανάτου,  
καθότι οὐκ ἦν δυνατὸν  
κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ.

<sup>25</sup> Δαυὶδ γὰρ λέγει εἰς αὐτόν·

*προορώμην τὸν κύριον ἐνώπιόν μου διὰ παντός,  
ὅτι ἐκ δεξιῶν μου ἐστὶν ἵνα μὴ σαλευθῶ.*

<sup>26</sup> *διὰ τοῦτο ἠὐφράνθη ἡ καρδία μου καὶ ἠγαλλιάσατο ἡ γλῶσσά μου,  
ἔτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι,*

<sup>27</sup> *ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ἄδην  
οὐδὲ δώσεις τὸν ὄσιόν σου ἰδεῖν διαφθοράν.*

<sup>28</sup> *ἐγνώρισάς μοι ὁδοὺς ζωῆς,  
πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου.* [Psa 16:8-11]

<sup>29</sup> Ἄνδρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ παρρησίας πρὸς ὑμᾶς  
περὶ τοῦ πατριάρχου Δαυὶδ

ὅτι καὶ ἐτελεύτησεν καὶ ἐτάφη,  
καὶ τὸ μνημα αὐτοῦ ἔστιν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης.

<sup>30</sup> προφήτης οὖν ὑπάρχων καὶ εἰδὼς  
ὅτι ὄρκῳ ὤμοσεν αὐτῷ ὁ θεὸς  
ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ  
καθίσαι ἐπὶ τὸν θρόνον αὐτοῦ,

<sup>31</sup> προῖδὼν ἐλάλησεν  
περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ  
ὅτι οὔτε ἐγκατελείφθη εἰς ἄδην  
οὔτε ἡ σὰρξ αὐτοῦ εἶδεν διαφθοράν.

<sup>32</sup> τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ θεός,  
οὗ πάντες ἡμεῖς ἐσμεν μάρτυρες·

<sup>33</sup> τῇ δεξιᾷ οὖν τοῦ θεοῦ ὑψωθείς,  
τὴν τε ἐπαγγελίαν τοῦ πνεύματος τοῦ ἁγίου

λαβὼν παρὰ τοῦ πατρός,  
ἔξέχεεν τοῦτο  
ὃ ὑμεῖς [καὶ] βλέπετε καὶ ἀκούετε.

<sup>34</sup> οὐ γὰρ Δαυὶδ ἀνέβη εἰς τοὺς οὐρανοὺς,  
λέγει δὲ αὐτός·

*εἶπεν [ὁ] κύριος τῷ κυρίῳ μου·  
κάθου ἐκ δεξιῶν μου,*

<sup>35</sup> *ἕως ἂν θῶ τοὺς ἐχθρούς σου  
ὑποπόδιον τῶν ποδῶν σου.* [Psa 110:1]

<sup>36</sup> ἀσφαλῶς οὖν γινωσκέτω πᾶς οἶκος Ἰσραὴλ  
ὅτι καὶ κύριον αὐτὸν καὶ χριστὸν ἐποίησεν ὁ θεός,  
τοῦτον τὸν Ἰησοῦν  
ὃν ὑμεῖς ἐσταυρώσατε.

<sup>37</sup> Ἀκούσαντες δὲ κατενύγησαν τὴν καρδίαν  
εἶπόν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους·  
τί ποιήσωμεν, ἄνδρες ἀδελφοί;

<sup>38</sup> Πέτρος δὲ πρὸς αὐτούς·  
μετανοήσατε, [φησὶν,]  
καὶ βαπτισθήτω ἕκαστος ὑμῶν  
ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ  
εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν  
καὶ λήψεσθε τὴν δωρεὰν τοῦ ἁγίου πνεύματος.

<sup>39</sup> ὑμῖν γὰρ ἐστὶν ἡ ἐπαγγελία  
καὶ τοῖς τέκνοις ὑμῶν  
καὶ πᾶσιν τοῖς εἰς μακράν,  
ὅσους ἂν προσκαλέσῃται κύριος ὁ θεὸς ἡμῶν.

<sup>40</sup> ἑτέροις τε λόγοις πλείοσιν διεμαρτύρατο  
καὶ παρεκάλει αὐτοὺς λέγων·  
σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης.

<sup>41</sup> οἱ μὲν οὖν ἀποδεξάμενοι τὸν λόγον αὐτοῦ  
ἐβαπτίσθησαν  
καὶ προσετέθησαν ἐν τῇ ἡμέρᾳ ἐκείνῃ ψυχὰι ὡσεὶ τρισχίλιαι.

- <sup>42</sup> Ἦσαν δὲ προσκαρτεροῦντες  
τῇ διδαχῇ τῶν ἀποστόλων  
καὶ τῇ κοινωνίᾳ,  
τῇ κλάσει τοῦ ἄρτου  
καὶ ταῖς προσευχαῖς.
- <sup>43</sup> ἐγένετο δὲ πάση ψυχῇ φόβος,  
πολλά τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγένετο.
- <sup>44</sup> πάντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ τὸ αὐτὸ  
καὶ εἶχον ἅπαντα κοινὰ  
<sup>45</sup> καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον  
καὶ διεμέριζον αὐτὰ πᾶσιν  
καθότι ἄν τις χρεῖαν εἶχεν·
- <sup>46</sup> καθ' ἡμέραν τε προσκαρτεροῦντες ὁμοθυμαδὸν  
ἐν τῷ ἱερῷ,  
κλῶντές τε κατ' οἶκον ἄρτον,  
μετελάμβανον τροφῆς  
ἐν ἀγαλλιάσει καὶ ἀφελότητι καρδίας  
<sup>47</sup> αἰνοῦντες τὸν θεὸν  
καὶ ἔχοντες χάριν πρὸς ὅλον τὸν λαόν.
- ὁ δὲ κύριος προσετίθει τοὺς σωζομένους  
καθ' ἡμέραν ἐπὶ τὸ αὐτό.