

“Jesus’ Pentecostal Prayer” | Rev. Tim Frickenschmidt | May 31, 2020

John 17: 1, 6, 13-15, 18-20

Acts 2:1-12

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?”

1 Corinthians 12:4-11

Intro Reflection

Tim said he has a number of traumatic events burned in to his memory. What is it about certain violent, shocking or traumatic events that make them burn in our memory?

Background

Tim spoke of the trauma, the prayer and the inflection of Pentecost. He cited the agricultural roots of the celebration of Pentecost and transferred this imagery and metaphor to the disciples as the first fruits of Jesus’ harvest.

Discuss:

1. Tim said Pentecost was inexplicable. What wording or evidence did he use to support that description? Why is this noteworthy?
2. The vocabulary word was *innocuous*! Discuss what this word means. Do you find your Christianity innocuous or are your hopes for Christianity that it be innocuous? Why is this a problem?
3. What is the Pentecost prayer in **John 17: 1, 6, 13-15, 18-20**? In what way is it a prayer of dedication or offering? How does this apply to us, the church, today?
4. Here is a link to the C.S. Lewis quote Tim read : <https://www.nacchurch.org/blog/cs-lewis-on-the-trinity>
A noteworthy excerpt is: “The union between the Father and the Son is such a live concrete thing that this union itself is also a Person.” How does the relational aspect of the Trinity and the manifestation of the Holy Spirit relate to the prayer in John and to the life of the church? Discuss this quote if time allows.
5. Tim also cited Rev. Martin Luther King, Jr.’s “[Letter from Birmingham Jail](#),” which is a venerable masterpiece of rhetoric, literature, and history, worth reading, researching, and discussing if time allows.

Conclusion/Application

Lord, that we would speak and live as though the cosmopolitan Pentecost depicted in Acts 2 is true and that we would be the living, breathing, loving prayer of Christ in the world. Amen.