

# The Third Day of Christmas: Luke's Two Pentecosts

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[ 0 : 00 ] Welcome back. Today, for the third day of Christmas, I'm going to be continuing my series in echoes and symmetries within the Nativity stories and the stories leading up to the Epiphany.

As you look through the book of Luke, you can see connections with the Old Testament, and I connected it to the story of 1 Samuel yesterday, particularly the beginning of 1 Samuel, showing how there are symmetries between the characters of Elizabeth and Mary and the character of Hannah, that John the Baptist is in some senses like Samuel, as is Christ, and Christ is also the David, son David, who is anointed, who is established by the prophet, who is like Samuel, who goes ahead of him.

So there are those parallels. But we also see within Luke's Gospel lots of parallels and symmetries with his book of Acts. As you look through the book of Acts, it begins in a similar place, and then it also ends at a similar sort of point.

It has a similar pattern of the narrative. So key events parallel to each other. The beginning of the book is set in a temple setting. Women are more at the forefront at the beginning of the book.

There's the women and Mary and the disciples, continuing women and Mary in the temple, praising God, and then the day of Pentecost happens. At the end of the book, it ends with Paul in Rome, after enjoying the shipwreck and being delivered through that and being delivered from the serpent.

[ 1 : 29 ] These sorts of things, which are all parts of the story that echo the story of Luke's Gospel, as Christ's death and resurrection are paralleled with the shipwreck event.

As you look through the book of Acts, you'll see a number of other symmetries. So, for instance, in Acts 12, the connection between Peter being rescued and delivered by the angel from death at Passover time, and then appearing to the disciples as being seen by a woman who is not believed by the disciples, and all these sorts of events, they're playing out the resurrection pattern again. But on the grander scale of the book of Acts, we see this being played out. There are deep connections between the two. But as you see those connections, one of the significant things to do is to create a sort of triad of these three texts.

1 Samuel, Luke, and Acts. And to recognise the way that these three texts are playing off against each other. So, the book of Acts has praying in the temple at the beginning.

They're continuing in prayer in the temple context. And that is the context, presumably, where the day of Pentecost occurs. And that occurrence of the day of Pentecost in the temple is something that's a turning of the tables.

[ 2 : 48 ] Now, as you go back to 1 Samuel and you go to Luke, you see the Magnificat and the prayer of Hannah, and all the parallels between these, as heralding a shift in the way things are going to be.

There's going to be a turning of the tables. Things are going to change. And we see a number of other events surrounding that. For instance, the priest who perceives Hannah to be drunk and mistakes what she is doing, praying to God for drunken speech.

Now, that should twig with us. We recognise that pattern as something that occurs in the case of the early church at Pentecost. They are mistaken to be speaking out of wine.

They've been drunk, and so their tongue speaking is really drunken speech. And that parallel helps us to see that there is a similar turning of the tables that's taking place.

There is a similar lack of perception in the religious leaders and the people as there was in the case of Eli. Eli's eyes are growing dim. The lamp is about to go out, and there's been no prophecy.



