

The Holy Trinity June 16, 2019

Year C – the Gospel of Luke

Lutheran Living the ^ Lectionary

*A weekly study of the Scriptures for the coming Sunday since May 4, 2014.
An opportunity to make Sunday worship more meaningful and to make the rhythms of the readings part of the rhythms of your life.*

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<https://www.joniandfriends.org/trinity-sunday/>

Hymn of the Day

Lutheran Service Book (LSB) 498/499 The Lutheran Hymnal (TLH) 233

“Come, Holy Ghost, Creator blest”

(Attributed Author) “Rabanus Maurus Magentius (c. 780 – 4 February 856), also known as Hrabanus or Rhabanus, was a [Frankish Benedictine](#) monk, theologian, poet, encyclopedist and military writer who became [archbishop of Mainz](#) in [East Francia](#). He was the author of the encyclopaedia *De rerum naturis* (“*On the Natures of Things*”). He also wrote treatises on education and grammar and commentaries on the Bible...”

➤ https://en.wikipedia.org/wiki/Rabanus_Maurus

(Translator) “Edward Caswall, CO, (15 July 1814 – 2 January 1878) was an Anglican clergyman and hymn writer who converted to Roman Catholicism. His more notable hymns include: "Alleluia! Alleluia! Let the Holy Anthem Rise"; "Come, Holy Ghost"; and "Ye Sons and Daughters of the Lord"...”

➤ https://en.wikipedia.org/wiki/Edward_Caswall

➤

➤ <https://www.youtube.com/watch?v=ESca25hVciQ> Sing along with the congregation of Chapel of the Cross Evangelical Lutheran Church, St Louis, Missouri

➤ <https://www.youtube.com/watch?v=S3ACDqwmIYM> An organ prelude based on this hymn available from Concordia Publishing House.

➤ <https://www.youtube.com/watch?v=DgyFnAk-NBo> A Toccata on 'Come, Holy Ghost, God and Lord' - Kevin Hildebrand

Commentaries have been chosen because the author has written in a way that compliments the reading. Not all of the commentaries are from Lutheran sources. They have been edited for length and in some cases for additional content that is not in keeping with a Lutheran understanding of Scripture. Links are provided for those who wish to read the entire commentary.

The Holy Bible, English Standard Version. ESV® Text Edition: 2016. Copyright © 2001 by [Crossway Bibles, a publishing ministry of Good News Publishers.](#)

O.T.—“The LORD possessed^[a] me at the beginning of his work,^[b]...”

Psalms – “O LORD, our Lord, how majestic is your name in all the earth!”

Epistle – “...therefore know for certain that God has made him both Lord and Christ...”

Gospel – *“Truly, truly, I say to you, before Abraham was, I am.”*

During the season of Trinity/Pentecost, the Revised Common Lectionary offers two tracks. One has OT readings that are semi-continuous, following major stories/themes beginning in Year A with Genesis and ending in Year C with the later prophets. The second follows the complementary historical tradition of thematically pairing the OT reading with the Gospel reading. <https://lectionary.library.vanderbilt.edu/>

Proverbs 8:1-4, 22-31; Revised Common Lectionary (RCL), Proverbs 8:1-4, 22-31 (Next week: Isaiah 65:1-9; RCL, I Kings 19:1-4, (5-7), 8-15a or Isaiah 65:1-9)

“On even the most “ordinary” Sunday it can be difficult to preach and teach from the book of Proverbs. It may seem well nigh impossible to do so on Trinity Sunday. It isn’t just that Proverbs

that doesn't mention the Trinity. After all, the term is found nowhere in the whole Bible. It's also difficult to use Proverbs 8 on Trinity Sunday because it alludes only to the second person of the Trinity. That may make it no more of an ideal Trinity Sunday passage than any Old Testament text that mentions any person of the Trinity..."

- [https://cep.calvinseminary.edu/sermon-starters/trinity-sunday-c/?type=old testament lectionary](https://cep.calvinseminary.edu/sermon-starters/trinity-sunday-c/?type=old%20testament%20lectionary) Doug Bratt

"Proverbs was a book of wise sayings. Living according to the direction of the wise enabled the faithful to live in God's Law. Hence, the emphasis on the virtue of wisdom would not be surprising. But, the author of Proverbs wanted to state more. He wanted to vault the virtue to the highest. Wisdom came from God, the author insisted, and had a place of honor in creation..."

In these verses, the speaker "wisdom" celebrated its priority in God's creation. First came "wisdom" before anything that was created [8:22-29]. Then, as God created everything, "wisdom" delighted in the Lord's work as his companion [8:30-31]. Finally, "wisdom" beckoned all to follow the Lord's ways (that could be found in Proverbs?) [8:32].

Scholars have fought over the meaning of wisdom's source ("create" in 8:22) and its place in creation ("master craftsman" in verse 8:30). Did YHWH beget wisdom like a mother? Or did he acquire it as a personal virtue? And, did wisdom have an active part in creation itself? Or, is it the way God created? The argument raged between those who took the language of an independent "wisdom" literally (as a "person") or figuratively (as a personal attribute).

Obviously, Christians have favored the more literal view. They have identified this person of wisdom at various times with the Word (Jesus) or with the Spirit. But, no matter how people interpret the author's meaning of "wisdom," there can be no doubt these passages (and those like them) were critical in the development of Christian view for God as three persons..."

- <http://www.word-sunday.com/Files/c/Trinity-c/FR-Trinity-c.html> Larry Broding (Copyright 1999-2019). Viewers may copy any material found in these pages for their personal use or for use in any non-profit ministry.

With that wide of a range of understanding, how do you see God's Word at work this week?

Proverbs 8:1-4

The Blessings of Wisdom

8 Does not wisdom call?

Does not understanding raise her voice?

² On the heights beside the way,

at the crossroads she takes her stand;

³ beside the gates in front of the town,

at the entrance of the portals she cries aloud:

⁴ "To you, O men, I call,

and my cry is to the children of man... [Ps. 49:1, 2]

Proverbs 8:22-31

²² "The LORD possessed^[a] me at the beginning of his work,^[b]
the first of his acts of old.

²³ Ages ago I was set up,

at the first, before the beginning of the earth.
²⁴ When there were no depths I was brought forth,
 when there were no springs abounding with water.
²⁵ Before the mountains had been shaped,
 before the hills, I was brought forth,
²⁶ before he had made the earth with its fields,
 or the first of the dust of the world.
²⁷ When he established the heavens, I was there;
 when he drew a circle on the face of the deep,
²⁸ when he made firm the skies above,
 when he established^[c] the fountains of the deep,
²⁹ when he assigned to the sea its limit,
 so that the waters might not transgress his command,
 when he marked out the foundations of the earth,
³⁰ then I was beside him, like a master workman,
 and I was daily his^[d] delight,
 rejoicing before him always,
³¹ rejoicing in his inhabited world
 and delighting in the children of man.

- a. [Proverbs 8:22](#) Or *fathered*; Septuagint *created*
- b. [Proverbs 8:22](#) Hebrew way
- c. [Proverbs 8:28](#) The meaning of the Hebrew is uncertain
- d. [Proverbs 8:30](#) Or *daily filled with*

Cross references:

1. [Proverbs 8:22](#) : [See Job 28:25-28](#)
2. [Proverbs 8:22](#) : [Gen. 14:19, 22; \[Ps. 104:24; 136:5\]](#)
3. [Proverbs 8:22](#) : [Ps. 93:2](#)
4. [Proverbs 8:23](#) : [Ps. 2:6](#)
5. [Proverbs 8:23](#) : [\[John 17:5\]](#)
6. [Proverbs 8:24](#) : [ver. 27, 28; ch. 3:20; Gen. 1:2](#)
7. [Proverbs 8:24](#) : [Job 15:7; Ps. 51:5](#)
8. [Proverbs 8:25](#) : [Job 38:6 \(Heb.\)](#)
9. [Proverbs 8:25](#) : [Ps. 90:2](#)
10. [Proverbs 8:27](#) : [ch. 3:19](#)
11. [Proverbs 8:27](#) : [Job 26:10](#)
12. [Proverbs 8:28](#) : [Gen. 1:6](#)
13. [Proverbs 8:29](#) : [Gen. 1:9, 10](#)
14. [Proverbs 8:29](#) : [See Job 26:10](#)
15. [Proverbs 8:29](#) : [See Ps. 104:5](#)
16. [Proverbs 8:30](#) : [Zech. 13:7; \[John 1:1, 2\]](#)
17. [Proverbs 8:30](#) : [Ps. 16:3; \[Matt. 3:17\]](#)
18. [Proverbs 8:31](#) : [\[Gen. 1:31; Ps. 104:31\]](#)
19. [Proverbs 8:31](#) : [Isa. 45:18](#)

“Proverbs 8 is one of the most beautiful and stirring poems in the book.

While the lectionary only includes a portion of this text, these selections are part of a larger character study of Wisdom personified as a woman, and the preacher will do well to listen to the entirety of Wisdom's address in preparing the sermon. The poem begins with Wisdom situated at the crossroads of the public square, making her appeal to all who pass by. Her voice is commanding, urgent, and trustworthy. She offers her instruction to "all that live" (Proverbs 8:4), yet it is specifically addressed to simpletons and fools that they might acquire the prudence and discernment to follow wisdom's ways (verse 5)...

Proverbs 8 offers an alternative vision of desirable speech (*to Chapter 7*). Throughout the poem, Wisdom is figured as an alluring woman whose beauty is grounded in the virtues she possesses. Her desirability is found in her strength and sense of justice, her produce better than riches (verses 14-21)...

As the poem of Proverbs 8 unfolds, it moves from the description of Wisdom's virtues to her intimate connection to God's creation of the cosmos. Wisdom's appeal acquires even greater authority by virtue of her relationship with God. At the very beginning of God's creative work, Wisdom was beside God. She describes herself as God's confidant in creation, delighting in God's creativity (verse 30). The Hebrew term *'amon* in verse 30 can be interpreted as an artisan (NRSV: "master worker"), a quality of faithfulness (NIV: "I was constantly at his side"), or the activity of growing up (NRSV alternate reading: "little child")...

On Trinity Sunday, we contemplate the triune nature of God as both one and three, confessing that communion is part of God's very nature. And the image of woman Wisdom reminds us that we too are divinely created for community, designed to delight in our Creator with joy and wonder. In an age when our communities are often fractious and fraying at the seams, Wisdom's call prompts us to heal the divisions in our own communities and to do so with a deep and abiding joy, delighting in the world and the people that God created..."

- http://www.workingpreacher.org/preaching.aspx?commentary_id=4096 **Anne Stewart** Vice President for External Relations, Princeton Theological Seminary, Princeton, N.J.

Psalm 8; RCL, the same reading (Psalm 3; RCL, Psalm 42 and 43 or Psalm 22:19-28)

"Apollo 11 carried to the moon a Goodwill Disc that had messages from seventy-three countries. This thin silicon disc was left in a simple cloth pouch in an aluminum case on the Sea of Tranquility in July 1969 by astronauts Neil Armstrong and Buzz Aldrin.

At the top of the disc is the inscription: "Goodwill messages from around the world brought to the Moon by the astronauts of Apollo 11." Around the rim is the statement "From Planet Earth— July 1969". In tiny type etched into its surface are goodwill messages from world leaders.

The Vatican submitted a message that incorporated a text from the Bible. If you could have made the decision of a part of the Bible to send up to the moon, which would you have chosen? The Vatican submitted the text of Psalm 8, making it the first Biblical text to reach the moon..."
(continued after the reading)

How Majestic Is Your Name

To the choirmaster: according to The Gittith.^[a] A Psalm of David.

8 O LORD, our Lord,

how majestic is your name in all the earth!

You have set your glory above the heavens.

² Out of the mouth of babies and infants,
you have established strength because of your foes,
to still the enemy and the avenger.

³ When I look at your heavens, the work of your fingers,
the moon and the stars, which you have set in place,

⁴ what is man that you are mindful of him,
and the son of man that you care for him?

⁵ Yet you have made him a little lower than the heavenly beings^[b]
and crowned him with glory and honor.

⁶ You have given him dominion over the works of your hands;
you have put all things under his feet,

⁷ all sheep and oxen,
and also the beasts of the field,

⁸ the birds of the heavens, and the fish of the sea,
whatever passes along the paths of the seas.

⁹ O LORD, our Lord,

how majestic is your name in all the earth!

a. [Psalm 8:1](#) SUPERScription:

For the Chief Musician (Hebrew: *menasseah* from *nasah*); *on an instrument of Gath* (Hebrew: *gittit*). *A Psalm by David.*

“For the Chief Musician” (Hebrew: *nasah*). The verb *nasah* means to lead, and is used for leaders in various fields. In the psalms, the word is used often to mean the temple music leader or choir director.

“On an instrument of Gath” (Hebrew: *gittit*). The word Gath is a mistranslation. Gath was a Philistine city (mentioned numerous times in Joshua, 1-2 Samuel, 1-2 Kings, 1-2 Chronicles, Amos, and Micah).

The NRSV translates this “according to the Gittith,” which will mean nothing to most readers—but the Hebrew word *gittit* or *gittith* has to do with a musical instrument or a tune

➤ <https://www.sermonwriter.com/psalm-8-commentary/> Copyright 2018, Richard Niell Donovan

b. [Psalm 8:5](#) *Or than God; Septuagint than the angels*

“The first part of verse 1 is the introductory refrain, “O Lord, our Lord, how majestic is your name in all the earth!” It is a note of praise to the Lord of Creation. God’s majestic name is His

revealed character which is exalted above all Creation. God displays His majestic name in the greatness of creation and in His grace towards man...

Verse 9 is the concluding refrain, "O Lord, our Lord, how majestic is your name in all the earth!" The psalm closes with the same expression of praise for God's majestic name with which it began (Ps 8:1a). God has displayed His majestic name in His care and design for man.

Psalm 8 has clear Messianic implications. Several passages in the New Testament reference these implications.

Matthew 21:16. Jesus uses the Septuagint version of Ps 8:2 to defend the children praising him as the Son of David.

1 Corinthians 15:27-28. Paul quotes Ps 8:6. Jesus' dominion goes beyond the "sheep and oxen, and also the beasts of the field." He also has dominion over all the earth and eventually all will bow to Him.

Hebrews 2:6-8. The writer of Hebrews takes the entire psalm to a Messianic level. The ultimate fulfillment of this psalm is about Jesus, crowned by God to overcome the enemy on our behalf. Though he is divine, the Son of Man took on flesh, was made a little lower than the angels, and was granted dominion over all of God's works..."

- <https://faithalone.org/grace-in-focus-articles/what-is-man-that-god-cares-for-him-psalm-8/> Philippe R. Sterling, pastor of Vista Ridge Bible Fellowship in Lewisville, TX.

Acts 2:14a, 22-36; RCL, Romans 5:1-5 (Galatians 3:23 – 4:7; RCL, Galatians 3:23-29)

"Today's passage is part of Peter's sermon following the original, powerful experience of the Holy Spirit at Pentecost.

The experience of the Spirit began with a sound like a strong wind and tongues of fire extending to all members of the early Christian community as they gathered in the upper room (2:1-3).

The Spirit then enabled the gathered to speak "in other tongues" (2:4), and when the many Jews from disparate nations who were in Jerusalem became aware of the spectacle, the Spirit enabled them all to hear the Christians in their own languages (2:5-13). Peter then stood up to speak to the crowd, as told in the opening part of today's passage (2:14a).

The sermon has two main parts to it, each with its own main point:

The first part (2:15-21) interprets these happenings as the "last days" fulfillment of the prophet Joel's promise of God's Spirit being poured out on all people.

The second (2:22-36), from which our passage comes, focuses on Jesus, especially his death and resurrection, the main point being that these were part of God's plan as revealed in prophetic Psalms.

The end of this second section then relates the story of Jesus back to the Pentecost events, with Peter demonstrating that it is in fact the risen and exalted Jesus who has poured out the gift of the Spirit (verse 33). The Pentecost events then in turn serve as a call to recognize Jesus' status as "both Lord and Christ" (verse 36). Peter's speech thus serves to link the story of Jesus with the giving of the Spirit and to interpret both as fulfilling Old Testament prophecies..."

- http://www.workingpreacher.org/preaching.aspx?commentary_id=2041 **Scott Shauf** Associate Professor of Religious Studies, Gardner-Webb University, Boiling Springs, NC

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...* (verses 15-21 were read last week on Pentecost Sunday)

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,^[a] 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.” [Cited from Ps. 16:8-11](#)

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.”” [Cited from Ps. 110:1](#)

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.”

- a. [Acts 2:23](#) Greek *this one*

“Peter tells an audience in Jerusalem that the resurrected Jesus reigns at God's right hand, and that Jesus' ministry continues through his followers, in the power of the Holy Spirit.

He delivers the sermon on the day of Pentecost, immediately after the Holy Spirit arrives. Why, then, does the lectionary assign this passage during Easter? It is because here Peter speaks the first public proclamation of the gospel offered in Acts, and he announces (among other things) Jesus' resurrection. Also, in a theological sense, the resurrection of Jesus and the giving of the Holy Spirit are integrally related (thus Christians celebrate Pentecost as the final day of the Easter season, not yet a new season). The close connection between Jesus and Spirit seen in John 20:19-23, where Jesus bestows the Spirit during his first post-resurrection appearance to a group of his followers, is presented differently but no less significantly in Acts, where almost fifty days separate Easter from Jesus' giving of the Spirit..."

The impetus for Peter's sermon is significant, for he speaks specifically to explain why the Holy Spirit has been given to Jesus' followers. In the sermon's first part he refers to Joel 2:28-32a (in Acts 2:16-21) to identify the presence of the Spirit, to underscore its role in empowering people to interpret God's deeds (prophecy), and to announce the time of God's salvation. Then comes the second part, which is this Sunday's reading (as explained below, preachers must extend today's reading through v. 36). Here, Peter explains that it was Jesus' dying, rising, and ascending that resulted in the sending of the Spirit. Through those things God established Jesus as Lord and Messiah (Christ)...

Through his exegesis and dramatic assertion that Jesus' death unfolded "according to the definite plan and foreknowledge of God" (v. 23), Peter characterizes God's work through Jesus Christ as certain, reliable, and effective...

Peter's statement in vv. 22-24 comprises a single sentence in Greek, one that makes a significant impact. It begins, as in the NRSV, by stating its focus: Jesus of Nazareth. The sermon recounts the story of Jesus, but Jesus functions--both grammatically and theologically--as the direct object. Grammatically, Jesus is the direct object throughout the long sentence. He was the one who was "handed over you" and the one whom "you crucified and killed" through the agency of the Roman government. But Jesus was also God's own object in the story: the one who was "attested to you by God," the one through whom God worked, and the one whom "God raised." Note the contrast in what was done with Jesus, and the dramatic reversal: you killed him, but God raised him...

Peter's declarations provide us with much to consider, and it quickly becomes overwhelming if we try to shoehorn an explanation of every detail of his sermon into one of ours. Yet, several aspects of Peter's big picture are vital to note. We cannot separate the crucifixion, resurrection, and exaltation of Jesus. Each of these events gives meaning to the others, and each is a crucial piece of how God establishes and confirms Jesus' messiahship and lordship, which results in the sending of the Holy Spirit. During Easter, then, we remember that the resurrection is not "death moving backwards" or God's "Plan B," it is part of the mysterious means by which God makes Jesus of Nazareth ruler over all creation, even over death itself.

➤ http://www.workingpreacher.org/preaching.aspx?commentary_id=50 **Matt Skinner** Professor of New Testament, Luther Seminary, St. Paul, Minn.

“There’s a very well-known story about a man trapped in the water (variations include him on a roof during a flood, lost on a large lake without his oars, or lost at sea). The man, being a good Christian, prays and believes that God will rescue him. A boat happens upon him and offers to help. The man refuses, saying, “No thanks, God will save me.” A rescue helicopter shows up on the scene and drops him a lifeline. Again the man refuses the help, citing his faith in God to save him as he waves the would-be helpers away. Another boat tries to convince him to take their aid, but the man stubbornly won’t budge as he waits for God to rescue him. Inevitably, the man dies. When he gets to heaven, the man rather indignantly asks God, “Why didn’t you rescue me?” God answers, “Are you kidding me? I sent you a helicopter and two boats!”

After reading Jesus’ discussion with those opposing him in John 8, I immediately thought of the story of the stranded man because he, like the Jews arguing with Jesus, can’t see or understand what’s right in front of him.

John 8.48-59 is a continuation of a larger conversation taking place at the temple in Jerusalem during (and following) the weeklong Feast of the Tabernacles. Each night of the festival, an elaborate Temple light celebration took place in the courts of the temple to symbolize God’s glory coming down in the past and to express the prayers and hopes of it coming down to earth again with the Messiah. In John 8.12, Jesus calls himself that glory and Messiah, proclaiming, “I am the light of the world” thus beginning another of John’s ‘conflict narratives’; our text, where Jesus claims himself eternal, ends this particular debate.

Each of these conflict narratives in the gospel of John give us another perspective on what those who see Jesus are missing when they don’t see Jesus as Messiah. Like the man trapped but unable to see God as his rescuer through a boat passing by, the Pharisees cannot understand the man in front of him as the Messiah because he is not the Messiah they are willing to recognize. Instead, they see him as a madman with a demon at best, and at worst, a Samaritan heretic...”

<https://cep.calvinseminary.edu/non-rcl-starters/john-848-59/> Chelsey Harmon

“The Holy Gospel according to St. John, the 8th Chapter”

Before Abraham Was, I Am

⁴⁸ The Jews answered him, “Are we not right in saying that you are a Samaritan and have a demon?” ⁴⁹ Jesus answered, **“I do not have a demon, but I honor my Father, and you dishonor me. ⁵⁰ Yet I do not seek my own glory; there is One who seeks it, and he is the judge. ⁵¹ Truly, truly, I say to you, if anyone keeps my word, he will never see death.”** ⁵² The Jews said to him, “Now we know that you have a demon! Abraham died, as did the prophets, yet you say, ‘If anyone keeps my word, he will never taste death.’ ⁵³ Are you greater than our father Abraham, who died? And the prophets died! Who do you make yourself out to be?” ⁵⁴ Jesus answered, **“If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say, ‘He is our God.’^[a] ⁵⁵ But you have not known him. I know him. If I were to say that I do not know him, I would be a liar like you, but I do know him and I keep his word. ⁵⁶ Your father Abraham rejoiced that he would see my day. He saw it and was glad.”** ⁵⁷ So the Jews said to him, “You are not yet fifty years old, and have you seen Abraham?”^[b] ⁵⁸ Jesus said to them, **“Truly, truly, I say to you, before Abraham was, I am.”** ⁵⁹ So they picked up stones to throw at him, but Jesus hid himself and went out of the temple.

- a. [John 8:54](#) Some manuscripts *your God*
- b. [John 8:57](#) Some manuscripts *has Abraham seen you?*

Cross references:

1. [John 8:52](#) : [Zech. 1:5](#)
2. [John 8:56](#) : [Heb. 11:13](#)
3. [John 8:58](#) : [See Ex. 3:14](#)

“This is the Gospel of the Lord” “Praise to You, O Christ”

“...John 8 takes place in Court of the Women in the temple complex: [the Pharisees’ presentation of the adulteress](#), [Jesus’s proclamation that He is the light of the world](#), [His statement to them that He is not of this world](#), [His telling them they do not understand His words](#), [that they are not sons of God but sons of the Devil](#).

For whatever reason, this chapter is not part of the three-year Lectionary. As such, it is part of my ongoing [Forbidden Bible Verses](#) series, also [essential](#) to our understanding of Scripture...

Throughout John 8, we have seen the tension mount since [a group of scribes and Pharisees presented the adulteress to Him at the beginning of the chapter](#). That was their ruse to get Him in trouble; in the end He pointed out their hypocrisy in wanting to stone her, causing them to walk away embarrassed. After that, another group of Pharisees challenged Him to the point where [He bluntly informed them that they were sons of the Devil](#).

Now the penny has dropped, although the Pharisees have not fallen at His feet begging forgiveness. Quite the opposite. They accuse Him of being possessed by a demon and of being a Samaritan (verse 48)...

So, the Pharisees deliver a double insult to Jesus. Now angry, they retaliate. Not only is He their territorial enemy, he is also possessed. This is the classic conflict scenario of those who are in the wrong: they ramp up their false accusations against the innocent party. We all know how heated exchanges escalate and end in physical violence. This situation is no different. Jesus had attacked their pride. Now they wanted revenge...”

- <https://churchmousec.wordpress.com/2011/10/22/forbidden-bible-verses-john-848-59/> *Churchmouse Campanologist* supports orthodox Christianity in mainline Protestant churches. It also exposes falsehoods arising from outside influences such as progressivism and secularism.

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“We have reached the conclusion of the remarkable words of Jesus in his dialogue with the Jewish leaders in the temple courts in Jerusalem at the end of the Feast of Tabernacles. This marvelous eighth chapter of John is described by Dr. William Barclay as "a chapter which passes from lightning flash to lightning flash of astonishment." Have you ever been out in an electrical storm when the lightning was just overhead, every flash illuminating the whole sky? Here Jesus is making various claims about himself, and each is one lightning flash after another, increasing in intensity. To these angry Jewish leaders he makes claim after claim, each one more astonishing than the last, each one forcing them to either fall down and worship him or stoop down and pick up stones to stone him!...”

- <https://www.raystedman.org/new-testament/john/the-choice> Ray Stedman



Remember seeing this one recently?

- *Agnus Day* appears with the permission of <https://www.agnusday.org/>

“Today is Trinity Sunday! I grew up in a church where we observed the special days on the church calendar, and Trinity Sunday was one of them. Perhaps you’re wondering what this holiday is all about. Well, on this day, Christians around the world remember and honor our triune God: the Father, the Son, and the Holy Spirit. Celebrated the Sunday after Pentecost, it’s symbolic of the unity of the Trinity. And on this special day, I thank the Father, for his great mercy in having purposed a plan of salvation; I thank the Son for having given His life on a cross so that I would be saved; and I thank the Holy Spirit, who daily helps me live out my salvation as a daughter of God, as well as imparts to me all the benefits of Christ’s resurrection. How can you show your thankfulness to our great God for His role in your Salvation? By following the words of Jesus in Matthew 28:19, where He said, “God therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit.” “

<https://www.joniandfriends.org/trinity-sunday/> Joni Eareckson Tada

“...After Divine Services on Trinity Sunday a couple of people commented on how nice it was to say the **Athanasian Creed**. One person whimsically queried as to the liturgical propriety of saying this, the longest of the Ecumenical Creeds, on Sundays other than Trinity Sunday. She modestly averred that she made it a point not to miss church on the Sunday when the Athanasian Creed was spoken since she loved confessing it so much.

I have to confess that I was a bit unsure about whether this strongly Trinitarian creed could be used, say, on Easter, Christmas or the 21st Sunday after Trinity. Who ever heard of confessing the Athanasian Creed on just any old Sunday? But, before such musings got the best of me I did observe to myself how wonderful such a request was. Why?

First, it showed just how effective the patient teaching on liturgical customs can be...
Second, the request to speak the creed more often shows that Lutherans really do love doctrine and sophisticated theology...

In a day when so much is wrong with the organized church and even our church body, it’s nice to get fleeting but certain proof that the consistent teaching and use of liturgical customs is a worthy endeavor. But I still don’t know if there is liturgical precedent for speaking the Athanasian Creed more than once a year.”

- <https://steadfastlutherans.org/2008/06/the-athanasian-creed/> Rev. Dr. Timothy Rossow