

The Holy Trinity May 22, 2016

LUTHERAN

LIVING THE ^ LECTIONARY

A weekly study of the Scriptures for the coming Sunday.
An opportunity to make the rhythms of the readings
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May 19, 2016 (Thursdays at 10:00 AM)

Bethlehem Lutheran Church, 7500 State Road, Parma, OH

*(Also presented as a part of the bible study/worship midweek service at the home of Robert Russo,
a Puritas Lutheran Church member. E-mail puritaspastor@hotmail.com for details.)*



<http://trinitysunday2016.com/whatistrinitysunday.html>

Hymn of the Day

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

“Come, Holy Ghost, Creator blest”

"**Komm, Gott Schöpfer, Heiliger Geist**" ("**Come, God Creator, Holy Ghost**") is a [Lutheran hymn](#) for [Pentecost](#), with words written by [Martin Luther](#) based on the Latin "[Veni Creator Spiritus](#)". The hymn in seven stanzas was first published in 1524. The melody is derived from the chant of the Latin hymn...Luther wrote the hymn for Pentecost as a paraphrase of the Latin "[Veni Creator Spiritus](#)" in his effort to establish German equivalents to the Latin parts of the liturgy." https://en.wikipedia.org/wiki/Komm,_Gott_Sch%C3%B6pfer,_Heiliger_Geist

<https://www.youtube.com/watch?v=D60-ObGd8Ag> Find the melody in Bach's version of this hymn. J.S. Bach - BWV 667 - Komm, Gott Schöpfer, heiliger Geist

<https://www.youtube.com/watch?v=NLDGkgSIh7s> LSB 499, tune, Veni Creator Spiritus, in Latin as a Gregorian chant.

<https://www.youtube.com/watch?v=-DtMzsXQtM4> In black and white to another melody, by "Actress and singer Ann Blyth sings Come Holy Ghost. Taken from Family Theater Production's ClassicTelevision special, "The Triumphant Hour."

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

Proverbs 8:1-4, 22-31 (*Next Week: 1 Kings 8:22-24, 27-29, 41-43; RCL has different portions of 1 Kings 8:22-43 and or to make them interchangeable with the Psalm*)

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...

²² "The LORD possessed^[1] me at the beginning of his work,^[2]
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^[3] 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^[4] delight,
 rejoicing before him always,
³¹ rejoicing in his inhabited world
 and delighting in the children of man.

1. [Proverbs 8:22](#) Or *fathered*; Septuagint *created*
2. [Proverbs 8:22](#) Hebrew *way*
3. [Proverbs 8:28](#) The meaning of the Hebrew is uncertain
4. [Proverbs 8:30](#) Or *daily filled with*

- "This chapter features the full personification of wisdom, and verses 22-31 played a prominent role in early christological controversies.
- The Arians argued that since the Lord created wisdom = Christ, Christ was not God in the same way that the Father was God. The orthodox countered that the verb in v 22 should not be translated created but "possessed." Athanasius even asserted that what was created was not Christ, but his position as the first of God's works or ways.
- We recognize today that this passage is irrelevant to the christological or trinitarian controversies. Feminist theologians, however, have noted that wisdom as the first of God's creations is feminine and that this balances somewhat the male language often used of God in the Bible. Wisdom is Israel's God in female imagery. Wisdom accompanied God in creation.
- The word translated "master worker" in v 30 is very difficult. Some would interpret it as "little child" as in the NRSV note. A third possibility is that "master worker" modifies God and not wisdom: "I was with God, the master worker."
- In Michelangelo's famous painting of creation in the Sistine chapel, God is surrounded by angelic beings and there is a woman encircled by God's left elbow. This woman is Michelangelo's interpretation of wisdom.
- Wisdom rejoices to be in God's presence, but it also rejoices in the inhabited world and in the human family. Wisdom therefore serves as a bridge between God and humanity. The wisdom literature in the Old Testament has a very positive view of the human condition." <http://www.textweek.com/writings/prov8.htm>

These comments are from Ralph W Klein, Lutheran School of Theology at Chicago. They point out how many views can come from the same reading. To see the reference to Michelangelo's painting go to https://www.google.co.uk/search?client=cuyahoga&source=minisearch&q=sistine+chapel+%2B+creation&tbm=isch&gws_rd=ssl

Psalm 8(Psalm 96:1-9)

How Majestic Is Your Name

To the choirmaster: according to The Gittith.^[1] 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^[2]
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!

1. [Psalm 8:1](#) Probably a musical or liturgical term*
2. [Psalm 8:5](#) Or *than God*; Septuagint *than the angels*

*GITTITH (גִּתִּית):

"A musical instrument mentioned in Ps. viii. 1, lxxxi. 1, lxxxiv. 1. The word is explained by Gesenius ("Thesaurus," s. v. גִּתִּית) as meaning "striking instrument," but it is now generally held to denote a zither. Rashi, following the Targum, derives the name from "Gath"; it would then mean "fabricated by the people of Gath." He also quotes a Talmudic saying that "Gittith" is an allusion to Edom, which will be trodden down like a wine press (גִּת; compare Isa. lxiii. 3), and combats this view by arguing that the context of the chapter has nothing to do with Edom. Ibn Ezra explains the name "Gittith" as referring to the fact that the above-mentioned psalms were composed for the sake of the descendants of Obed-edom the Gittite, who was a Levite. The interpretation (also found in the Septuagint) that "Gittith" means "to be sung to the tune of the wine-presses" is ridiculed by Ibn Ezra." By: [Emil G. Hirsch](#), [M. Seligsohn](#) <http://www.jewishencyclopedia.com/articles/6693-gittith>

Acts 2:14a, 22-36, RCL Romans 5:1-5 (*Galatians 1:1-12*)

(RCL Reading Romans 5:1-5 Peace with God Through Faith 5 Therefore, since we have been justified by faith, we^[a] have peace with God through our Lord Jesus Christ. 2 Through him we have also obtained access by faith^[b] into this grace in which we stand, and we^[c] rejoice^[d] in hope of the glory of God. 3 Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, 4 and endurance produces character, and character produces hope, 5 and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us.)

Peter's Sermon at Pentecost

¹⁴ But Peter, standing with the eleven, lifted up his voice and addressed them:

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,^[c] 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.”

- a. [Acts 2:15](#) That is, 9 a.m.
- b. [Acts 2:18](#) Greek *bondservants*; twice in this verse
- c. [Acts 2:23](#) Greek *this one*

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

“Glory to You, O Lord”

John 8:48-59, RCL John 16:12-15 (*Luke 7:1-10*)

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?*

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

“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!...

It is clear that they are filled with rage at Jesus for the way he has exposed their hypocrisies. So they stoop to name-calling. That is always the last resort of someone who is losing an argument -- a personal attack on his antagonist.

Notice how beautifully our Lord responds in simple denial, "I have not a demon." Then he commits his reputation to the Father: "I do not seek my own glory. There is one who seeks it, and he will be the judge." There is no retaliation on his part, no name-calling in return, no getting angry and striking back...

This is a wonderful example of how to handle personal attack. He makes the claim, "I honor my Father," and how does he honor him? He puts revenge back into his Father's hand! He refuses to respond on behalf of himself, but leaves all vengeance to the Father. I don't know how that strikes you, but it shames me when I think of how quick I often am to defend myself when I am attacked.

Then Jesus goes on to make an even greater claim:

"Truly, truly, I say to you, if anyone keeps my word, he will never see death." ...

The Jews were staggered by Jesus' claim, "He who keeps my word will never see death." They responded in the same way we sometimes respond when we feel angered at someone's empty boast, "Who do you think you are anyway?" That is their retort, "Who do you think you are? You talk about never seeing death. Why, Abraham died. All the great names of the past, Isaiah, Jeremiah and all the prophets died. Are you greater than Abraham? Do you think you are greater than the prophets Who do you claim to be?"

To that Jesus replies, "Why don't you ask God who I am? You claim to know him well. Why don't you ask him?"...

A still more wonderful claim by Jesus follows immediately:

"But you have not known him[God]; I know him. If I said, I do not know him, I should be a liar like you; but I do know him and I keep his word. Your father Abraham rejoiced that he was to see my day; he saw it and was glad." (John 8:55-56 RSV)...

Imagine the impact this claim made upon these men. They must have looked at Jesus in absolute consternation, their eyes bulging, their mouths falling open at this staggering, audacious claim. Abraham himself bore witness to who he was!...

But then he goes on to the most stunning and incredible claim of all....Truly, truly, I say to you, before Abraham was, I am." So they took up stones to throw at him; but Jesus hid himself, and went out of the temple. (John 8:57-59 RSV)

