

Order of Worship for June 12, 2022

Prelude

P: The Lord be with you,

C: and also with you.

Opening Hymn: “*Glory Be to God the Father*” – Hymn #506

Confessing our sin and receiving God’s forgiveness:

P: In the name of the Father, and of the Son, and of the Holy Spirit,

C: Amen.

P: In that name, and with that faith—as dear children approaching a loving parent, as sinners, redeemed by the blood of the Lamb, as believers filled with the Holy Spirit—let us confess our sins to almighty God.

C: Let us seek forgiveness (silence for personal meditation)

P: Most merciful God,

C: we have been unworthy and disobedient children. We have ignored our Father’s admonitions, disregarded our Savior’s instructions, grieved the Holy Spirit. We are not worthy to be called children of God. But we beg You—of Your fatherly compassion, by Your death on the cross, at Your inviting call—to have mercy on us and grant us Your forgiveness.

P: God so loved the world that He gave His only Son, that whoever believes in Him might not perish, but have eternal life. To those who believe in Jesus Christ, the heavenly Father gives the Holy Spirit that they may be children of God. Rejoice in the Lord; your sins are forgiven—in the name of the Father, and of the Son, and of the Holy Spirit.

C: Amen.

Athanasian Creed (1-18) p. 319

Hymn of Praise: “*Holy, Holy, Holy*” – Hymn #507

P: The Lord be with you,

C: and also with you.

P: Almighty and everlasting God, You have given us grace to acknowledge the glory of the eternal Trinity by the confession of a true faith and to worship the Unity in the power of the Divine Majesty. Keep us steadfast in this faith and defend us from all adversities; for You, O Father, Son, and Holy Spirit, live and reign, one God, now and forever.

C: Amen.

Old Testament Reading: Proverbs 8:1–4, 22–31

R: Does not wisdom call? Does not understanding raise her voice? On the heights beside the way, at the crossroads she takes her stand; beside the gates in front of the town, at the entrance of the portals she cries aloud: “To you, O men, I call, and my cry is to the children of man. ...

“The LORD possessed me at the beginning of His work, the first of His acts of old. Ages ago I was set up, at the first, before the beginning of the earth. When there were no depths I was brought forth, when there were no springs abounding with water. Before the mountains had been shaped, before the hills, I was brought forth, before He had made the earth with its fields, or the first of the dust of the world. When He established the heavens, I was there; when He drew a circle on the face of the deep, when He made firm the skies above, when He established the fountains of the deep, 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, then I was beside Him, like a master workman, and I was daily His delight, rejoicing before Him always, rejoicing in His inhabited world and delighting in the children of man.”

R: This is the Word of the Lord.

C: Thanks be to God.

Second Reading: Acts 2:14a, 22–36

R: Peter, standing with the eleven, lifted up his voice and addressed them, ... “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— this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. God raised Him up, losing the pangs of death, because it was not possible for him to be held by it. 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; therefore my heart was glad, and my tongue rejoiced; my flesh also will dwell in hope. For you will not abandon my soul to Hades, or let your Holy One see corruption. You have made known to me the paths of life; You will make me full of gladness with Your presence.’ 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. 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, he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption. This Jesus God raised up, and of that we all are witnesses. 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. For David did not ascend into the heavens, but he himself says, ‘The Lord said to my Lord, Sit at my right hand, until I make your enemies your footstool.’ Let all the house of Israel therefore know for certain that God has made Him both Lord and Christ, this Jesus whom you crucified.”

R: This is the Word of the Lord.

C: Thanks be to God.

Holy Gospel: John 8:48–59

P: The Holy Gospel according to Saint John, the eighth chapter.

C: Glory to You, O Lord.

P: The Jews answered [Jesus], “Are we not right in saying that you are a Samaritan and have a demon?” Jesus answered, “I do not have a demon, but I honor My Father, and you dishonor Me. Yet I do not seek My own glory; there is One who seeks it, and He is the judge. Truly, truly, I say to you, if anyone keeps my word, he will never see death.” 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.’ Are You greater than our father Abraham, who died? And the prophets died! Who do You make Yourself out to be?” 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.’ 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. Your father Abraham rejoiced that He would see My day. He saw it and was glad.” So the Jews said to Him, “You are not yet fifty years old, and have You seen Abraham?” Jesus said to them, “Truly, truly, I say to you, before Abraham was, I am.” So they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple.

P: This is the Gospel of the Lord.

C: **Praise to You, O Christ.**

Athanasian Creed (19-26) p. 319-20

Sermon Hymn: “*I Bind unto Myself Today*” – **Hymn 604**

Sermon: “*God in Action*” - **Proverbs 8:22-31**

Imagine that you make up a word that no one else in the whole world ever spoke or thought. You write that word and its meaning on a piece of paper. It is your special word which explains something in a way no other word can. Someone happens to glance at the piece of paper and sees the new word. He asks you about it, and you explain about the word you made up, how to pronounce it, and what it means. Then he begins to share the word with other people. Before long everyone is using it. Your word is no longer that special.

That is what has happened to the word “God.” In the Old Testament God gave His name “Yahweh” to Moses. It was such a sacred name that by Jesus’ time the people were afraid to even speak it out loud. But “God” is used today so easily with things that have no connection to God that what does it really mean to say, “God”?

“What in God’s name are you doing?”

“God, he’s such a nerd!”

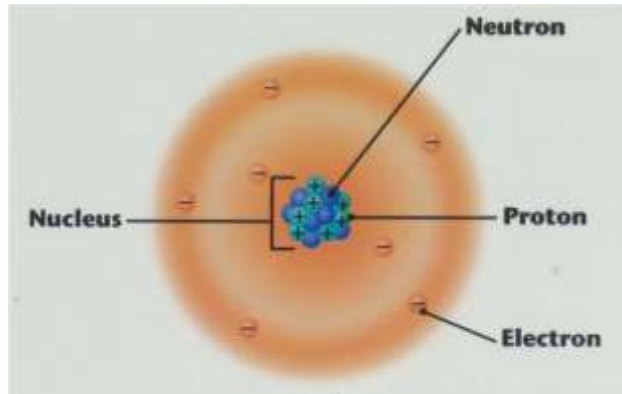
“It is such a god-forsaken place!”

Today is Trinity Sunday. Today we affirm how God has given us His name—Father, Son, and Holy Spirit. It is the name into which we were baptized. It is the name by which we begin our worship services. Luther taught that we should call on that name each morning when we get up and make the sign of the cross, so that the rest of our day revolves around God. Trinity is about making God special, not commonplace.

So God is Father, Son, and Holy Spirit. We say that each Sunday. But what does it mean? We make pictures like this:



to describe the Trinity. St. Patrick used the three-leaf clover to describe the Trinity in Ireland. But how can God be three in one? Either He is three or one. $1+1+1=3$, not 1.



This is a model of an atom. We use this to describe an atom. But it is not what an atom is. We use it to explain an atom in a way most people can comprehend. But a much more accurate way to explain an atom would be to write a series of mathematical equations that would cover a whole wall and which just about all of us could not understand. But even that is not exactly what an atom is. How much greater it is to even begin to understand God.

In the middle ages philosophers asked, “If God is almighty, then can God create a weight so heavy that He cannot lift it? Or if God is so smart, can He come up with an equation He cannot figure out? We go in circles like a dog chasing his tail trying to figure that out.

So we ask the questions, “What does God look like?” Why doesn’t He show Himself to us?” “If He is so great, then why doesn’t He make things better for us?” “Why doesn’t He talk to me?” “Where is this God?”

The book of Proverbs speaks about wisdom. In chapter 8, wisdom is compared to a part of God. The early church recognized that this wisdom was referring to the second person of the Trinity, the Son, who became a human called Jesus. The description of wisdom in Proverbs 8 doesn’t tell us what color hair or eyes the Son has, His height, weight or build. There is no list of degrees or where He went to school. But it does say this of wisdom:

I was there when God set the heavens in place, when He reached out the horizons on the face of the deep, when He established the clouds above and fixed securely the fountains of the deep, when He gave the sea its boundary so that the

waters would not overstep his command, and when He marked out the foundations of the earth. Then I was His craftsman at His side.

The Bible tells us little about who God is, but it tells us a ton about what He does. God created the world. He confronts and punishes us because of our sin. He sent His Son into the world to save us from sin. He comes into our lives each day to forgive us and guide us. That is what we see in the Trinity—the God of action.

In English we divide words into parts of speech. Words are nouns, pronouns, verbs, adjectives, adverbs, prepositions, conjunctions, and interjections. Nouns are naming words like “dog” and “girl” and “house.” Verbs are action words like “run” and “talk” and “swim.” “God” is a noun, but as we proclaim that name, Father, Son, and Holy Spirit, He becomes a verb.

In the “Crossway” series we have used in church the symbol for “God” looks like this:

The circle shows that God is eternal: He has no beginning and no end. That really doesn’t tell us much because it is so incomprehensible to us. How can we understand eternal, all-powerful, and all-knowing, and all-present? It is like untying a knot of Christmas tree lights. But the figure for God also shows arrows pointing out from the circle. That represents how God is always reaching out in love to the world.

That is what we are proclaiming in the Trinity. We speak of God having three “persons.” A “person” was the word used in Greek drama to describe the masks used by actors in a play. Father, Son, and Holy Spirit are the “masks”, the way God has shown Himself to us. So what do we see? We see the Father who has both the might and the love to take care of us, who lets us pray to Him, “Our Father.” In the Son we see His total self-sacrificing love for us. In the Holy Spirit we see His consistent activity of bringing life to us, life to trust in Him and life to share with others.

The answer to the questions about God is not to study them more closely. The answer is to look at what He has done and continues to do for us, to see the Father, Son, and Holy Spirit—God in action.

Athanasian Creed (27-40) p. 320

Sharing Our Ministry

Offering and Voluntary

Invitation to Communion

“Come, Let Us Eat” – **Hymn #626** (Congregation repeats lines sung by leader)

The Words of our Lord

The Lord's Prayer

Distribution

"Immortal, Invisible, God Only Wise" – **Hymn #802**

"O Blessed, Holy Trinity" - **Hymn #876**

Dismissal (Pastor)

Prayer (on screen)

Blessing (Pastor)

C: Amen.

Closing Hymn: *"Glory to God, We Give You Thanks and Praise"* – **Hymn #946**

Postlude