

*St. John Lutheran Church*

*The Sermon*

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June 12, 2022

Proverbs 8:1-4, 22-31

John 16:12-15

These are strange days. Actually, every day is rather strange when you are a being human, a mortal person. After all, we begin life walking down the sidewalk with a mother or father or aunt or uncle, holding hands with them when we are five, we turn around and thirty years have passed. We turn around again and thirty more have passed, and now we are walking down the hall, supporting an elderly parent, that same hand rests on forearm for support that we one held. When we sit down, we touch those arms which once swept us up over their shoulders and swung us around by our wrists.

Some of us, ourselves have grown old. What happened? Now, we never know when something is going to go wrong with our bodies. We might have an unexpected bleed, or a bout of dizziness, or trouble remembering things, or a sudden fall. We might break a bone and that hurts.

This is strange.

Strange days if we have children, too. Nowadays, whatever age our children might be, we have to explain to them why they have to go through active shooter drills at school. Again and again. We have to answer questions like, “Why are those people so sad on TV?”

We might say somebody did a very very very very very bad thing. They killed some kids. Why? Why couldn't they stop it? Some other countries have stopped it—well,

reduced the numbers of mass shootings and gun deaths hugely. What did they do? Why can't we do the same?

Strange days.

Inflation is going up. Gas prices are up. Food prices are up. Some of us aren't sure how we are going to make ends meet.

Part of the inflation has come because an innocent, sovereign nation has been invaded without provocation by a far bigger nation, which has killed thousands and thousands of innocent civilians, blocked off food exports and oil exports, which would bring prices down worldwide, all because a tyrant is afraid, and has come to believe his own lies.

Strange days.

This is Holy Trinity Sunday. So in the midst of these strange days, we may ask the question, "What does the holy Trinity mean for me?"

Here's what the Holy Trinity means for you. It means you are not alone.

The Holy Trinity means that God is not a monolith, a single unvaried, featureless stone. Similarly to the fact that you are not just one monolith. We have different personas, different ways of being. If we are a teacher, we will be a different person in the classroom than we might be on a date. We will be a different person digging a ditch than we are going to the movies.

God also has different ways of being. You have the first person of the Trinity, the Father, the creator, the lawgiver, the provider, also known as that crazy lady Jesus talked about who put just a little bit of yeast in a huge amount of bread and it raised the whole loaf, enough for a small army, this crazy woman baker God who puts a little love, a little hope into the world and changes the whole thing.

The first person of the Trinity, God the Father, also known as that woman who searched and searched and searched and searched her house for a lost coin, just as God searches and searches and searches and searches for you and me, and rejoices when she finds us.

Yes, the first person of the Trinity.

Or Jesus, the incarnation of the Second person of the Trinity, the Son of God. Also known as the Logos, the Word of God, “through whom all things were made,” says the Gospel of John. “Without whom nothing was made that was made.”

The Logos is not just a regular word. It is the organizing principal the accounting, the meaning of life, the story, the language of being. Jesus, second person of the Trinity.

Also known as Lady wisdom, who, you remember from our first lesson for today, existed from before creation, upon whose wisdom the universe was created, who was with God at the beginning as “a master worker.”

Jesus describes himself as Lady Wisdom on the Gospel of Matthew when several people are criticizing him. He says that you can’t please people. If you fast and go without food, they say you’re crazy. If you eat, they call you a glutton and a drunkard. “But,” he says, “Wisdom is vindicated by her deeds.”

Well what are Jesus’ deeds? What does Jesus do that vindicates him, that contradicts all of the criticism people have made of him? What does Jesus do that proves his teaching and his actions are the truth? He dies and rises. That’s what he does. Wisdom, vindicated by her deeds.

The second person of the Trinity, Jesus.

And finally, you have the third person of the Trinity, the Holy Spirit. Jesus says about the Holy Spirit that “He will guide you,” and that he will show you things you can’t bear now. Jesus also says that we are to be born of Water and the Spirit. The Holy Spirit gives us birth, from sin and death to new life, constantly, again and again every day. The third person on the Trinity.

So, God the Father, the crazy woman with the yeast of love, loves Jesus, God the Son, Holy Wisdom, who in turn, loves the Holy Spirit, who births us into new life, and the Holy spirit loves God.

God loves Godself, just as we should love ourselves.

So here is some good news. This means we are not alone. Paul said last week, “We did not receive a spirit of slavery to fall back into fear, but we received a Spirit of adoption.” That means we are a part of God’s family. We are Jesus’s brothers and sisters.

In the Gospel of John, when Jesus comes to Mary after the resurrection, he tells her, “I am going to my Father and your Father, to my God and your God.” Now, the intimacy and love which exists between God and Jesus is opened up to include us. We are part of the Trinity.

That does not mean we are God. We are still human, mortal. We are also sinners, by the way. Yes. But it does mean that we are embraced in the arms of God. We are surrounded and enfolded in God’s being.

Which, in turn, means that we are not alone.

When we are holding the hand of an older parent or relative or friend, when we are present with them as they’re dying or walking with them in that slow rhythm that you get when you walk with someone old, that’s not just you alone with them. God is there with you. God is touching them, through you.

When you are old, and you experience bleeding or dizziness or difficulty remembering something or in that moment when you have just fallen and you’re not sure whether you have broken something, and you don’t know whether the effects of this are going to wear off in five minutes or last for five years, you are not alone. God is with you.

When you read a familiar book to a child to make them feel safe, even though you are terrified inside, you are not alone. God is there reading to that child through you.

When you kiss a child goodnight, or sing to them, that’s not just you. God sings through you, and the chambers of heaven echo with your song.

When we are trying to figure out the numbers, how much we pay for one thing, what can we cut out to pay for another, we are not alone. God is with us.

When we watch the TV, when we act on what we see, when we vote, when we speak, we do not just watch alone, act alone, vote alone, speak alone. God watches with us, God acts with us, God votes with us, God speaks with us.

The Holy Trinity means that we are not alone. Thanks be to God.