

June 15th, 2025 Lectionary Notes

The Readings on This Day

***Click on the links for the Bible Verse(s)

The Readings on This Day

The Holy Trinity

Trinity Sunday, the first Sunday following Pentecost (which is a day, not a season), has been kept since the tenth century as a special celebration of the mystery of the Triune God. Trinity Sunday is similar to the Baptism of Our Lord, in that each follows a season with a Trinitarian focus. It is not helpful to begin a sermon by talking in a deprecatory manner about doctrine: Trinitarian doctrine, meditating on such biblical passages as we proclaim today, proposes language with which to praise our incomprehensible God. Rather than dismiss such language, we bow before the mystery it hopes to proclaim.

[Proverbs 8:1-4, 22-31](#)

Christ, to whom the Trinity attests, was likened by the church fathers to this Woman Wisdom. Here already God is described as a plurality. For Christians, God is triune from the beginning: thus traditional biblical translations saw in Genesis 1:2-3 the Creator God, the Spirit (*ruah*), and the Word (“and God said”). In Christianity, the created world is very good, filled with the goodness of the triune Creator.

[The Psalm for the Day](#)

For scholars who translate the Psalter, [Psalm 8](#) poses an interesting problem. The Hebrew of verse 4 means “human beings,” and thus in many recent translations, the psalm praises God for the creation of especially humankind who are called to praise the name of the “Lord our Lord,” YHWH *Adonai*. Thus this psalm is an apt response to the poem about creation in Proverbs. Yet because the ancient Hebrew for “mortals” is a masculine singular noun, like the English word “man” used to function, the psalm became important for early Trinitarian theologians as a way to describe the relationship of the Lord to the “son of man,” that is, Christ. Thus this psalm is also an apt poem for Trinity Sunday.

[Romans 5:1-5](#)

Paul’s point is clear and currently rather counter-cultural: God is available not to everyone, but to us through Jesus Christ, through whom we receive God’s Spirit. The Spirit is not just any spirit, but a spirit that comes through the cross.

[John 16:12-15](#)

That we are called Christian, the ones marked by Christ, is clear in this passage: the Father and the Spirit declare the truth we have witnessed in the crucified and risen Christ. Today in worship we receive this truth in the proclamation of this word.

