

**Trinity Sunday
Cycle A RCL
Revised**

Genesis 1:1-2:4a

This account of the creation comes from a writer or school of writers in exile in Babylon known to scholars simply as “P” or “the Priestly Writer.” The story begins with a black, watery chaos into which God introduced as it were a bubble of complex order, protected from the chaos by a membrane of sorts called a “dome” or “firmament.” The earth floats within this bubble leaving an air space between it and the dome above (=“the heavens”). Into this space God introduced ordered life of all kinds, ending with human beings who were made in the image of the heavenly beings and, indeed, in God’s own image, to rule over the earth. God’s residence is in the heavens, *i. e.* within the created order.

Psalm 8

This *hymn* contains a very high view of human nature. In verse 5, the author marvels that human beings have been made only a little less than the *’elohim*, a reference to the heavenly beings. Like the Priestly Writer of Genesis 1:1-2:4a (above) our author believes human beings are almost like the gods and have dominion over the earthly creation even as the gods have dominion over the heavenly creation

or

***Benedictus es*, Cantic 2 or 13 (Song of the Three Young Men 29-34)**

In the Greek version of Daniel we discover a song ascribed to Azariah (Abednego), and a song attributed to the three young men in Nebuchadnezzar’s fiery furnace (Shadrach, Meshach, and Abednego) between Daniel 3:23 and Daniel 3:24 of the Aramaic text. The versification used here begins with the first word after 3:23 as verse 1 and ends on verse 68 before 3:24. Cantic 1 (Cantic 12) derives from verses 35-65 and Cantic 2 (Cantic 13) from 29-34. Cantic 2 (Cantic 13) is a hymn that celebrates God’s presence in the Temple as king.

2 Corinthians 13:11-13

Some interpreters regard 2 Corinthians 10-13 as part of an angry letter Paul wrote shortly after a visit with the Corinthians, a visit in which he suffered personal insult from his enemies. The overriding problem in Corinth seems to have been an overly enthusiastic Christianity on the part of some who had decided that they had already entered the kingdom of God and who lorded it over other Christians because of the gifts of the Spirit they practiced as children of the kingdom. Paul had to make repeated efforts to return these arrogant Christians to full fellowship with their sisters and brothers.

Matthew 28:16-20

W. D. Davies once called Matthew “the Gospel of Christian Pharisaism” because of its decidedly Jewish and (Shammaite) Pharisaic tone and its insistence on the primacy of the Jewish Law (Matthew 5:17-20). Here, though, at the end of the Gospel, Jesus commissions his students to go among the nations making new students in fulfillment of the Jewish apocalyptic expectation that the new age would bring the righteous of the gentiles (non-Jews) into the kingdom of God.

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