

still waters

home church studies

Psalm 8

[Worship]

1 O LORD, our Sovereign, how majestic is your name in all the earth! You have set your glory above the heavens. 2 Out of the mouths of babes and infants you have founded a bulwark because of your foes, to silence the enemy and the avenger. 3 When I look at your heavens, the work of your fingers, the moon and the stars that you have established; 4 what are human beings that you are mindful of them, mortals that you care for them? 5 Yet you have made them a little lower than God, and crowned them with glory and honor. 6 You have given them dominion over the works of your hands; you have put all things under their feet, 7 all sheep and oxen, and also the beasts of the field, 8 the birds of the air, and the fish of the sea, whatever passes along the paths of the seas. 9 O LORD, our Sovereign, how majestic is your name in all the earth!

Consider:

[Think & Pray...]

All That Matters by Paula Gooder

If you put an expert in Christian doctrine and a biblical scholar in the same room, what do you get? A huge argument, most likely. The problem is that people interested in doctrine try to find biblical passages that support their dearly held beliefs, whereas biblical scholars insist that we should read the Bible first and, out of the reading, discover what those beliefs should be. One starts at the end and works backward, the other starts at the beginning and works forward. Who is right? Both of them are. A day such as this, Trinity Sunday, challenges everyone to join this discussion.

On Trinity Sunday we celebrate our unique belief in a God who is three in one. Throughout Christian history theological debate has raged about how this is possible, but the Bible's writers

were blissfully unaware of this debate. What we find, therefore, are snippets of verses that refer to the three persons of the Trinity (Matthew 28:19 and 2 Corinthians 13:13) or oblique references to there being someone else present when God speaks ("let us..." in Genesis 1:26), but nothing more than that. In other words, we have the ingredients for the trinitarian cake but not the cake itself.

Indeed, we might find it reassuring to know that the profound beliefs of the earliest Christians were not dependent upon having a carefully articulated doctrine of the Trinity. All that mattered was an encounter with the grace of Christ and the love of God and communion with the Holy Spirit.



[The Scripture]

Genesis 1.26-2.4a

26 Then God said, "Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth." 27 So God created humankind in his image, in the image of God he created them; male and female he created them. 28 God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." 29 God said, "See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. 30 And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. 31 God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.

2.1 Thus the heavens and the earth were finished, and all their multitude. 2 And on the seventh day God finished the work that he had done, and he rested on the seventh day from all the work that he had done. 3 So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation. 4a These are the generations of the heavens and the earth when they were created.