

“From First Breath to Final Promise” (Genesis 1:1-2:4 and Matthew 28:16–20)

Trinity Sunday 05/31/2026 Premkumar Immanuel Clement

I remember my professor in the New Testament class at Boston University explaining that grasping the concept of the Trinity requires understanding a divine community characterized by love, which plays a role in creating, sustaining, and transforming humanity throughout history. Without this understanding, many often struggle to comprehend and clearly express the divine mystery of the Trinity.

Yet, Trinity Sunday calls us into a deeper experience beyond mere intellectual understanding; it beckons us into mystery. Initially, let's consider how this mystery is documented in church history. In the Book of Common Prayer, Trinity is described in the Catechism as one God: Father, Son, and Holy Spirit. Although this definition appears straightforward, it leaves the curious mind wanting more. Perhaps the issue lies in our attempt to describe the incomprehensible. No matter how hard we try, we are ultimately dealing with a mystery—something beyond explanation. Mystery defies human words and can only be truly known by the spiritual heart.

So, where to begin and where to end?

From creation's first breath to Christ's final promise, the Bible narrates one overarching story: God exists with us in Triune form with love.

The opening verses of Genesis tell us that before there was form, before there was light, before there was life, “the Spirit of God moved over the face of the waters.” The universe begins not with chaos alone, but with divine presence. God breathes life into creation. God speaks light into darkness. God calls the world “good.” From the very beginning, creation itself carries the fingerprints of God.

The skies, the rivers, the forests, the mountains, the birds of the air, and humanity itself—all are touched by the breath of the Divine. But why did God create humankind? To answer this question, we have to connect our human experiences with the Triune God who works in the past, present, and future.

Traditionally, the verses in Genesis have been seen as referring to the first person of the Trinity—God the Father and the mother of us all. However, these verses also hint at the other two aspects of the mysterious Trinity: the Son and the Holy Spirit.

Darkness, light, and new life are integral parts of our human journey. We are creatures drawn to sunset and sunrise, experiencing life's tides—both its shadows and its brightness.

Throughout history and our personal stories, dark moments persist—they reflect human suffering that remains. Yet, our stories also encompass new life and fresh possibilities, inspired by the Spirit—a creative power that transforms chaos into order, and the light of Christ that shines across ages and even beyond death. God created us so we might seek and feel His presence deeply through our encounters with darkness and light, ultimately experiencing God in the Trinity.

Andrew Rublev, a fifteenth-century Russian artist, attempted to depict the Holy Trinity visually. He interpreted the Trinity through the three visitors who appeared to Abraham and Sarah, announcing the future birth of a child (Gen. 18: 1-15). These three figures served as symbols of the Holy Trinity in the New Testament. In his icon, Rublev portrays three figures seated around three sides of a square table, with an opening on the fourth side facing the viewer. As viewers look at this scene, they sense the profound silence enveloping the figures. They seem to gaze at each other with dignity, respect, and love—embodying three distinct persons yet unified as one. The open side of the table invites viewers to complete the divine circle, symbolically joining the Holy Trinity. Later, a Dutch theologian, in a time of deep

depression, reflected on this icon in his book "Behold the Beauty of the Lord." He described how this image revealed the Trinity as a divine community of love and compassion—a house free of fear, greed, anger, violence, anxiety, pain, and words—only love, lasting love, and trust. He expressed that he could dwell forever in that divine household. What does our own experience reveal about the Trinity? How can we describe this mysterious and incomprehensible divine reality? We must trust our spiritual hearts to guide us; they are our only compass.

Trinity Sunday isn't just about trying to explain how God can be three in one. Every explanation ultimately hits the limits of human language. The Trinity isn't a mathematical problem to solve; it's the living experience of God's presence among us.

We know God as the Creator—breathing life into existence.

We know God as Christ—walking among the hurting, touching lepers, feeding the hungry, forgiving sinners, suffering on the Cross, rising from the tomb. And he gave the final promise, a promise of presence, 'I am with you always.'

We know God as the Holy Spirit—comforting, guiding, empowering, healing, and sustaining the church through every generation.

From first breath to final promise, God keeps coming toward the world in love.

And notice carefully: the final words of Jesus are not simply words of comfort. They are words of mission.

“Go therefore...”

The presence of God always sends us outward.

The Trinity is dynamic. The Trinity moves. The Trinity creates, redeems, and sustains.

The love of God is never closed in upon itself. It flows outward into creation, into humanity, into community, into mission. To be baptized in the name of the Father, Son, and Holy Spirit is to be drawn into that divine movement of love.

That means the church cannot merely admire creation while destroying it. We cannot praise the Creator while neglecting the earth. We cannot worship Christ while ignoring the suffering neighbor.

We cannot speak of the Spirit while refusing compassion, justice, reconciliation, and peace.

Even now, the Holy Spirit continues to move over the unfinished chaos of this world—bringing healing where there is pain, hope where there is despair, and life where things seem dead.

And Christ still says: “I am with you always,” from the first breath to final promise. The Christian life, then, is about walking faithfully within the mystery of divine presence.

Like the disciples on the mountain, we may not understand everything, and may stand with doubt, questions, and uncertainty of knowing God’s ways.

But we are still called to go. Still called to love. Still called to baptize. Still called to teach.

And still called to care for this wounded world. And we do not go alone. The grace of Christ, the love of God,

and the communion of the Holy Spirit go with us. To the end of the age. Amen.