



Trinity Sunday.

The Collect.

ALMIGHTY and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. *Amen.*

TRINITY Season marks the last half of the Christian Calendar Year. The first half, beginning with the Advent Season, define the great doctrines of the Church. The last half, **TRINITY**, define our response to the works of Christ and our duties to God. Trinity Sunday is the day that links the two halves together. Both the offer of free grace made available in Christ by the acts of the first half are equally important to our response to that grace through faith unto good works required by the teaching of the second half. We begin the Church year by the promise of God the Father. The Father has promised to send unto us His only Begotten Son that the Advent Season heralds. The Christmas Season is the consummation of that promise. God the Father sent God the Son to us at Christmas. On Whitsunday, we observe the consummation of the Trinity (Triune God) by the gift and coming of the Holy Ghost. So Trinity Sunday recognizes the fullness of God's presence with His people by the sending of the Holy Ghost of Pentecost.

Grace is a gift of God made available through the life and sacrifice of Christ. *ALMIGHTY and everlasting God, who hast given unto us thy servants grace.* A gift does not assume value until it has been received. The means by which the gift is received is by FAITH. The evidence of our salvation **BY GRACE THROUGH FAITH** is **GOOD WORKS**. Good works cannot save. It is by grace through faith that saves and makes us yearn to do good. *8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast. 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.* (Eph 2:8-10) There are three prepositions that seals the whole: **BY** grace are we saved, **THROUGH** faith, **UNTO** good works. "..... *by the confession of a true faith*" Any works, good or bad, by the unsaved are without any

merit whatsoever. *An high look, and a proud heart, and the plowing of the wicked, is sin.* (Prov 21:4)

" . . . to acknowledge the glory of the eternal Trinity." It is the gift of grace by way of faith that compels us to acknowledge the glory of the eternal Trinity - the fullness of God in His Triune nature. ". . . and in the power of the Divine Majesty to worship the Unity." To what 'Unity' does our worship apply? To the same Unity of Father, Son, and Holy Ghost that are ONE in nature and of which we, too, must be ONE in nature with the Church and with the Trinity. Jesus prayed that we would be One with Him just as He was One with the Father. If that be so, we will be One with each other so that no division of the Body of Christ is possible. If we are divided and fragmented by non-essential matters such as carpet color, type of pews, or personality differences, we are not One with Christ.

Just as we cannot boast of our good works, neither can we boast of the free, unmerited grace that saves us; nor of the faith that brought us to receive that grace from God. We beseech thee that thou wouldst keep us steadfast in this faith. It is the power of God that keeps us secure in faith. When God shut the door on Noah and his family, He made them secure in their salvation. Noah was secure in the salvation of the Ark. He could not fall from the Ark because He was shut in. So the truly chosen and elect of God can not fall from the strong and secure hand of his Savior (Ark).

We have no self-defense against such a powerful enemy as Satan. It is Christ who defeated that old Serpent and won our salvation. If we are in Christ, we are defended against the wiles of the devil. ". . . and evermore defend us from all adversities" Christ is our Tower, our Bulwark, and our everlasting Defense - the very Rock of our Salvation that is immovable.

The last line of our Prayer of Collect sums the whole of Trinity - One God, in Trinity! ". . . who livest and reignest, one God, world without end. God is forever alive and He reigns in power and glory. How would we ever presume to come before Him with indifference or irreverence. If Moses was told to remove His shoes before the glorious appearing of God, why are we less respectful. We must approach God with reverential worship, silence before He speaks, and humility of person. Do we observe this reverence before, during, and after worship each service of the Church?