

## Glorify Your Name

By Donna Adkins

See print copy for words.

# Trinity Sunday

*Cover art on print copy.*

We celebrate the Lord's Supper weekly—and in a circle, at the end of worship. A word of direction is given, and with this everyone stands and moves to the walls. The cup is passed in two forms: in a chalice and then in small individual cups. You are free to choose.

And as this is the Supper of the Lord Christ, please listen to the instructions we give as to what qualifies a visitor to participate. **But whether you intend to take communion or not, please join us in the circle.**

**Cover art:** Title page from John Calvin's commentary on the minor prophets published in Geneva, Switzerland in 1567. The snake on the "cross" at the top of the anchor probably represents Christ rather than Satan (see John 3:14 if a snake seems an unfitting symbol for Christ, a Savior full of love), while the lower hand steadying the anchor represents God the Holy Spirit, and the upper hand, God the Father. The I C just below the hands are John Calvin's initials in Latin. The sea creatures symbolize the gods of pagan mythology and represent the dangers and destructive powers humans are always exposed to. The Latin inscription on either side of the picture reads (moving from the left side to the right): *Christ, our one and only sacred anchor, secures those tossed upon the sea, and is our only salvation for all time.*

**Song:** © 1976, 1981 Maranatha! Music (Admin. by Maranatha! Music) CCCM Music (Admin. by Maranatha! Music) All rights reserved. Used by permission. CCLI License # 188763

But when the Helper comes, whom I will  
send to you from the Father, the Spirit  
of truth, who proceeds from the Father,  
he will bear witness about me.

— John 15:26

Old Orchard Church

May 26, 2013—10:15 to 11:50 a.m.

## Celebrating the Mystery of God Triune

As for our present inquiry, let us believe  
that Father, Son, and Holy Spirit are one God,  
maker and ruler of the whole creation;  
that Father is not Son,  
nor Holy Spirit Father or Son,  
but a Trinity of mutually related Persons,  
and a unity of equal essence.

And let us seek to understand this truth,  
praying for the help of him whom we would understand,  
and to set forth what we are enabled to understand  
with such careful reverence as to speak nothing unworthily,  
even if we sometimes speak mistakenly.

—St. Augustine (354-430 AD)  
*On the Trinity*



### Scripture Readings

*Pearlstring on the Trinity*

2 Corinthians 13:14; Exodus 3:13-14; Matthew 3:16-17;  
Matthew 28:18-20; John 15:26

### Sermon

“The Urgency of Christ’s Kingdom-Call in a  
World of Counterfeit Securities” (Part 2)  
Matthew 16

*Ron Lutjens, senior pastor, preaching*

## Holy, Holy, Holy

With today, Trinity Sunday, we begin what is called, in the calendar of the church year, “ordinary time,” the season that goes all the way to Advent in November, when we will begin yet another year as we wait for Christ to come and establish the new heavens and the new earth. Our Purpose Statement starts out, “Our purpose is to be a community of Jesus Christ’s followers....” But what is “community”? Part of the answer is this:

*Our life in community as Christians is a reflection of the community in the Godhead among the Father, the Son, and the Holy Spirit.*

We need each other because that’s how we’re made; we’re made in the image of God who, though one God, is multiple Persons. The Son obeys the Father and loves him; the Father honors the Son and loves him; the Spirit glorifies both the Father and the Son. The Trinity is a community of Persons marked by love.

Sir Isaac Newton, a scientist (1642-1727), went to church but, according to one account, privately acknowledged that he believed the doctrine of the Trinity to be a corruption of the Bible’s teaching—as do the Jehovah’s Witnesses who come to our door. It’s true that you can’t find the word “trinity” in either Old or New Testament; but everywhere in Scripture is this mysterious insistence that there is a Father, and that he is God; that there is a Son, and that he is God; that there is a Holy Spirit, and that he is God.

Yet the Bible always claims that there’s only one God, not three. That God is triune is foundational to our faith and has been the great, ringing affirmation of the people of God down through the ages since Christ’s ascension. It’s there in Scripture, not stated baldly, but nevertheless persuasively, as in Paul’s great benediction,

**May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.** (2 Cor. 13:14)

All of us here at Old Orchard Church are joined to our Lord Jesus Christ. To what end? He himself tells us in his prayer to the Father, recorded in John 17:

**I have given them the glory that you gave me, that they may be one as we are one: I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me.** (John 17:22-23)

Taken up into the magnificent unity of the Trinity, into the three-times-holy community of the uncreated Godhead—that’s what Christ has won for believers.

As we focus together on strengthening our faith and reaching out beyond our walls, let’s remind each other that unbelievers around us need to see us bowing before God as a great, mysterious Being who calls forth our reverence and humility, rather than presuming we’ve got him in our back pocket. Whoever wants to commend God to others should remember who he is.

—Ron Lutjens