



Alstonville Anglicans

Trinity Sunday 4th June 2023

Welcome



Image by Peter Lomas from Pixabay

Sharing the Good Life

We acknowledge the Bundjalung people, traditional custodians of the Land.

Our doors are open: LGBTQIA+ welcome here.

Streaming licence: CCLI 102220

Alstonville Anglicans are committed to ensuring that all people who participate in our worship, programs and ministries have a safe and rewarding experience.

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4th May – 11th June

4 th June		Sunday
	9am	Holy Communion
5 th June		Monday
	9am-12pm	Parish Office Open
	9am-3pm	Op Shop
	10am	Anam Cara
	10am	Deadline for bulletin items
	1pm	Sew Helpful
	3.30pm	Op Shop Meeting
6 th June		Tuesday
	9am-12pm	Parish Office Closed
7 th June		Wednesday
	9am-12pm	Parish Office Open
	9am	Anam Cara
	9am-3pm	Op Shop
	11am	Pastoral Care Meeting
	3.30pm	Property Committee
	4pm	Messy Church Meeting
8 th June		Thursday
	9am-12pm	Parish Office Open
	9am-3pm	Op Shop
	9.30am	Play Place
	6pm	Anam Cara
9 th June		Friday
	9am-12pm	Parish Office Open
	10am	Holy Communion
10 th June		Saturday
11 th June		Sunday
	9am	Holy Communion
12 th June		Monday
	Public Holiday	Parish Office Closed

This bulletin contains current announcements and the week's calendar and the sermon notes from the previous Sunday. Use our welcome booklet for info and contact details for regular activities. Keep it as a reference tool. We welcome any feedback on the booklet. [../../welcomeBooklet_v3.pdf](#)

Messy Church Pentecost Bonfire

Thank you to everyone who contributed to making the Messy Church Bonfire such a fun event.

AREA Bunnings BBQ Fundraiser

Saturday 24th June at Bunnings Ballina. Three churches are providing a team of 5 volunteers. Our team needs 5 keen helpers from 1.30-4pm. If you can help raise urgently needed funds please contact John Noble on 0414 285 132.

Reverend Desiree will be on annual leave from mid-May until mid-June. For any matters requiring a priest, Reverend Geoff will be locum in her place.



To Make You Smile



Sermon Sunday 28th May

By Doug Bannerman

Chapters 7 & 8, the keystone of the Book of Signs in the Gospel of John, are dominated by a motif of strong conflict, and describe the manifestation and rejection of Jesus as Messiah.

They include most of Jesus' responses to objections to messianic claims made for Him; and they are characterised by unusually sustained, sharp, controversial notes; all of which are wrapped in rapid exchanges, in which the narrator does not allow Jesus a speech of any length without interruption. There is a sense of urgency. The evangelist clearly aims to create a vivid and urgent impression of the persistent and murderous intentions of those opposed to Jesus and what He represented.

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There are repeated statements that Jesus' life is in danger, with attempts to arrest him or lynch him on the spot.² Jesus avoids going to Judea because the Jews are looking for an opportunity to kill him. The *people* of Judea are afraid to even mention his name. When Jesus asks, 'Why do you seek to kill me?', the people of Jerusalem are surprised at the boldness of 'one whom they seek to kill'. They try to arrest him 'but no one laid hands on him'. So they send the police to arrest him, but that effort goes belly up. And, in the Temple, Jesus says bluntly to them, 'you look for an opportunity to kill me.' And they pick up stones to throw at him; but, Jesus hides himself and leaves the Temple.

The action is staged during the Feast of Tabernacles. Jesus has come up from Galilee for the festival, where the drama unfolds upon a double stage. In the foreground Jesus confronts



¹ See C H Dodd *The Interpretation of the Fourth Gospel* (London, New York: Cambridge University Press 1953) pp 345,346

² See severally John 7.1; 7.13; 7.19-25; 7.30; 7.33-34; 8.40-47

the crowds attending the feast; in the background, the authorities deliberate and plot against Him. The narrative portrays a context of intense conflict, acute danger and hostility; and, today's gospel reading is placed bang in the middle of it all.

One of the most distinctive ceremonies of the Feast of Tabernacles³ was that of libations of water. On each of the seven days of the Feast, water was drawn from the Siloam reservoir, taken to the temple, and poured over the altar of burnt offering. One of the traditional readings for the festival is Zechariah 14, which describes the approaching day of the Lord. The symbolism of the water pouring over the altar summarises, as it were, several OT passages that speak of a river of living water which is to issue from the Temple mount, and become a source of life and healing far and wide.

It is the seventh and last day of the Feast of Tabernacles. Jesus enters the Temple with megaphone in hand, and cries out, 'Let anyone who is thirsty come to me, let the one who believes in me drink.'

He could not have picked a more dangerous occasion upon which to make this declaration. John reports that some of the crowd think he is the Prophet; others think he is the Messiah; and the crowd are furious.

Now, the Fourth Gospel is the *only* NT document which uses the term 'messiah' (Greek μεσσίας), a Greek transliteration of the OT Hebrew word 'Māšīah' [מָשִׁיחַ] or more probably the Aramaic Mšīḥā [משיחא],⁴ literally 'anointed' or 'anointed one'. The OT usage of 'messiah' is usually of a consecrated person such as a king or priest, or a Messianic prince in apocalyptic literature.

In John, it occurs first in the prologue and is there translated by the familiar word Christos (Χριστός), which is used

³ Tabernacles, or Shavu'ot [שָׁבֻעֹת], falls 50 days after Passover. Originally a harvest feast, Shavu'ot now commemorates the sealing of the Old Covenant, when the Lord revealed the Torah to Moses on Mount Sinai. The Christian Pentecost falls 50 days after Easter.

⁴ Op cit C H Dodd p87

everywhere in the Gospel, *except* where the Samaritan woman is made to say, ‘ “I know that Messiah is coming” (who is called Christ).’ (John4.25) The combination of Messiah and Christ here, is undoubtedly derived from the Aramaic Mšīḥā’ Yēšū’ [משׁיחא ישוע] again a transliteration which forms the familiar ‘Jesus Christ’.

That said, it is extremely difficult to find satisfactory evidence of the *absolute* use of the term Messiah [מָשִׁיחַ] in pre-Christian Judaism.⁵

Furthermore, the term, Messiah, does not become common in Rabbinic usage until after the destruction of the Temple in 70 CE.⁶ ‘Messiah’ was not religious currency in the time of Jesus. The earliest traceable Rabbinic reference to the coming of the Messiah, per se, seems to be to Eliezer ben Jacob in 90 CE, the same period when John was writing the gospel.

It is clear, then, the Fourth Evangelist did not take the title Christ (Χριστός) simply from Christian tradition, but was familiar with its Aramaic original. So, John develops a doctrine of the person and work of Jesus with explicit reference to Jewish messianic belief, which we can summarise as: 1. The Messiah



of the Jews is to be a descendant of David; 2. He is to appear no one knows whence; 3. He is to work signs and to reign as King; and 4. He is to abide forever.⁷

John does not affirm that Jesus is the Son of David; and if He *is* a king, His kingship is of an

⁵ *Op cit* C H Dodd p87

⁶ See Israel Abrahams *Studies in Pharisaism and the Gospels, and the composite Judaism and Christianity*, especially in vol. II, *The Contact of Pharisaism with other Cultures*, ed. H. Loewe 1937

⁷ *Op cit* C H Dodd p92

entirely different order; His origin is indeed mysterious, since He comes from another world; He *does* work signs, but in a more profound sense than the Jews imagine; and the death which appears to be the end of Him is in fact the climax and seal of His manifestation as the eternal Saviour of the world.



So, while formally, John claims for Jesus the Jewish title 'Messias' (Μεσσίας), in fact the Jewish concept of messiahship is ignored – and a doctrine of the Person of Christ is mainly worked out under other categories which are not those of Rabbinic Judaism.

However, in a visionary form, John submits the orthodox rabbinic doctrine that the 'name of the Messiah' was present with God before the creation of the world – that the Messiah's coming was a part of the aboriginal design of God for the universe which God purposed to create.

During the first two centuries CE, Rabbinic thinking drifted slowly to associating water with the Spirit of God. The early 3rd century Jewish writer, Joshua ben Levi, like John, associated water with the gift of the Holy Spirit; which is a strong hint that this symbolism was already in view a hundred years earlier, when the John wrote, around 90 CE, that Jesus, 'on the last, the great day' of the Feast of Tabernacles cried out, 'Let anyone who is thirsty come to me, and let the one who believes in me drink.'

An offering that the OT prophet Joel expressed with perfection.

*And in that day the mountains will drip with sweet wine,
and the hills will flow with milk.*

*All the streams of Judah will run with water,
and a spring will flow from the house of the Lord*

(Joel 3.18).

Doug Bannerman © 2023

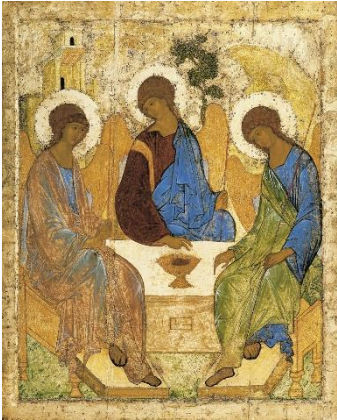
Sentence of the Day

Proclaim the Name: 'The Lord, the Lord, a God who is merciful and gracious, slow to anger and abounding in steadfast love and faithfulness.' Exodus 34.6

Collect

Almighty and everlasting God,
you have given to us your 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:
keep us steadfast in this faith,
and evermore defend us from all adversities,
for you live and reign, one God, for ever and ever. Amen.

Matthew 28.16-20



¹⁶ Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. ¹⁷ When they saw him, they worshipped him; but some doubted. ¹⁸ And Jesus came and said to them, 'All authority in heaven and on earth has been given to me. ¹⁹ Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.'