

# Trinity News

## Lent III The Awesomeness of God and the Humility of God

The burning Bush on the mountain side illuminates the revelation of God, like fire spreading light at night in bushes hidden by darkness. It burns without being consumed. Out of the fire comes a voice that reveals the name of God. It is a name that is rendered in English as “Jehovah” or “Yahweh”. It is the Hebrew verb “to be”, and it can be freely rendered as “I am who I will be.” Pure Being cannot be named, it just **IS**. It is like rolling out an endless carpet where the beginning has been forgotten and the end is never reached. When Jesus says “I am the bread of life”, the words “I am”, imply the same thing as Exodus 3:14. When Jesus says words prefaced by “I am”, watch for what comes after! The Jews recognised the sacredness of the name by refusing to pronounce it, placing the vowels for Adonai under the four consonants, which are called the Tetragrammaton. It was thus unpronounceable. Try switching the vowels in your own language and you will have a similar result!

Pure Being cannot be enfolded in a name, because it is always unfolding. The name for God is therefore like the Holy Spirit, everywhere and in no place, as wide as the universe and deeper than the ocean and as high as perpendicular infinity. As we see in Psalm 139 there are no limits to the presence of God and the Reign of God. We cannot hide from the presence of God any more than we can hide from our own conscience.

“So if you think you are standing, watch out that you do not fall. No testing has overtaken you that is not common to everyone. God is faithful, and he will not let you be tested beyond your strength, but with the testing he will also provide the way out so that you may be able to endure it (1 Corinthians 10:12-13).

This trust is based on the presence of God in every aspect of our life. The awesomeness of God is accompanied by the humility of God. God appears before us like a servant, seeking our redemption.

Human conduct that leaves no room for the redemption of the other has missed the mark. It is particularly so for us because Christ stands alongside us as the Redeemer. We never walk alone. We may be correct in our judgement of others, but the hand of Christ is on our shoulder, pointing to his teaching that urges us to see the best in the other and to maximise it. It is perhaps his toughest requirement and the most effective in reconciliation.

When we were baptised we were taken out of the muck and vagaries of humanity and declared clean for a moment in time. It is a gift given once that can be found again. The potential to find it has been fired in our imagination and in our residual memory. We are sometimes criticised for baptising children. But the baptism of a child brings the child into the protection of the New Covenant. It also instils the potential for rediscovering that moment later and using it to introduce others to the power and presence of God as it was expressed through the Holy Spirit at our baptism. Now that is ministry!

Bishop Arthur Jones

---

## **THIS WEEK:**

### **LENTEN STUDY:**

Tuesday/Wednesday  
7:30 p.m. , Parish Office

*This has gone very well. There are some vacancies at the table on Wednesday. DO COME!*

### **BIBLE STUDY: Wednesday**

10:00 a.m.

**MIDWEEK EUCHARIST:** Thursday, 10:00 a.m., Chapel

### **NEXT WEEK'S**

#### **READINGS:**

Joshua 5:9-12; Psalm 34

2 Corinthians 5:17-21

Luke 15:11-32