

ONLINE SERVICE

during COVID-19

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27 September 2020

Welcome and Notices

Amanda Fairs
viola

Call to Worship

Prayer of Invocation

Young at Heart
Christine Bradbeer

Bible Reading: Luke 4:14-24
Ian Rutherford

Great Texts of the Bible #8
Luke 4:18,19

beauty for ashes
the oil of joy for mourning

Isabella Bradbeer
Lead me to the Cross

Prayers of Intercession
and
The Lord's Prayer

Benediction



NOTICES

27 September 2020

Wednesday 30 September 1.30 pm Sweet Hour of Prayer
Sunday 4 October 11 am Great Texts of the Bible #9.

For your prayers this week:

Congregational member: **Alistair ROSS.**

and



Rob & Teresa are with Pioneers and involved in church planting. They are now based in Australia.

MEMBERS who wish to continue their freewill offerings may use the banking details at the bottom of this page or post to our Treasurer. Vic Ansell, 59 Queen St Kangaroo Flat Vic 3555.

GARDENIA ST
PRESBYTERIAN CHURCH

53 Gardenia Street,
Blackburn 3130



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Account name: Blackburn Presbyterian Church
BSB: 013-328. Account number: 2970 40694

GARDENIA ST. PRESBYTERIAN CHURCH BLACKBURN

27 September 2020



Christ preaching in the synagogue
(detail).

Fourteenth century fresco in the Visoki
Decani monastery in Kosovo.

Luke 4:18,19

WELCOME



The authorities escalated repression of the rights to freedom of expression, association and assembly. They harassed, arbitrarily detained and prosecuted dozens of government critics, human rights defenders, including women's rights activists, members of the Shi'a minority and family members of activists. Shi'a activists and religious clerics remained on trial before a counter-terror court for expressing dissent. The authorities used the death penalty extensively, carrying out scores of executions for a range of crimes, including drug offences. Some people, most of them members of the country's Shi'a minority, were executed following grossly unfair trials..

Amnesty International 2019

Saudi Arabian law forbids the open practice of any religion other than Islam. Conversion from Islam to any other religion is punishable by death. If a believer's faith is discovered, they are threatened, physically abused, imprisoned or even lose their lives. There are no church buildings and Christian meetings must be held in secret. Gatherings may be raided by the police, with those in attendance arrested and detained. Many Christians do not meet with believers, either due to fear or being unable to find others who share their faith. At home, Christians risk honour-killings and violent attacks from their families and community. The country is conservative and closely tied with Islam. Despite this, the small number of Saudi Christians is increasing, with believers coming to know Jesus on the internet, through Christian TV programs and in dreams and visions.

Open Doors 2020

Great Texts of the Bible #8 Luke 4:14-24

Sermon
Notes

Like the physician is the only non-Jewish author in the 27 book library of the New Testament [NT]. Writing as a Gentile convert to the Way of Jesus [see Acts 18,19,22] he was a companion of Paul in Acts. [Evident in the "we" passages].

Luke's Gentile perspective enriches for all readers, the 28% of the NT he has penned. Some of the material unique to his Gospel is among the best known of the NT: think Good Samaritan, the lost sheep and the Prodigal Son. Today we turn our attention to the way in which Jesus addressed the gathering in Nazareth, his hometown synagogue. This gives us an idea of what shaped his priorities in ministry and challenges us. We discover Jesus turns to the prophet Isaiah.

1 The Reign of God. Remember the runner with the message Your God reigns! (Isaiah 52:7) The messenger's Good News? "Your God is King!" To us this is chapters earlier than what Jesus read in Nazareth [Isaiah 61,17,18], but it is all the one poem and would have been in Jesus' mind.

In the intimacy of the birth narrative Mary was told "the Lord God will make him a king" (Luke 1:33) The kingdom is at hand (Mark 1:15). "Or as Luke presents it: "I must preach the good news of the kingdom in the towns" (Luke 4:43).

The Gospel concerns a kingdom, where the moral and ethical concerns of the King, shape its citizens. What are those concerns?

2 Prophetic Imperatives The scroll of Isaiah was handed to Jesus, and he opened it at the place where it was written "The Spirit of the Lord is upon me..." There were no chapter and verse markers but Jesus would be very familiar with the text. Large tracts of scripture were learned "off-by-heart". Rote learning was the essential in ancient education.

Isaiah 61 is concerned with the poor, the broken hearted, the captives... It hearkens back to innumerable passages in the prophets.

For the prophets, covenant faithfulness meant an obligation to live and mirror the concerns of YHWH, Israel's LORD God.

Just look at the moral injunctions in chapter 58 (above right).

'Is not this the kind of fasting I have chosen:
to loose the chains of injustice
and untie the cords of the yoke,
to set the oppressed free
and break every yoke?

Is it not to share your food with the hungry
and to provide the poor wanderer with shelter –
when you see the naked, to clothe them,
and not to turn away from your own flesh and blood?
Then your light will break forth like the dawn,
and your healing will quickly appear;
then your righteousness will go before you,
and the glory of the Lord will be your rear guard.
Then you will call, and the Lord will answer;
you will cry for help, and he will say: here am I.
'If you do away with the yoke of oppression,
with the pointing finger and malicious talk,
and if you spend yourselves on behalf of the hungry
and satisfy the needs of the oppressed,
then your light will rise in the darkness,
and your night will become like the noonday.

Isaiah 58:6-10

Isaiah was not unique in this. How often have you seen Micah quoted, "Do justly, love mercy, walk humbly with your God".

Some of us can remember perhaps the best speech given in the 20th century, it rang with the words of Amos "let justice roll like a river, and righteousness like a never-failing stream". As Christians we need to ask "Do I prioritise the people Jesus prioritised, the poor, broken-hearted and captives for starters?"

3 The Year of Jubilee In ancient society social security depended on family networks and communal charity. Debt was dangerous and slavery could be catastrophic.

In Israel there were safeguards to provide relief. From the laws of gleaning (see Ruth) to the Sabbath Day and Sabbath Year (Deuteronomy 15:1-11) and even a Year of Jubilee.

On the 49th year debts were to be forgiven and slaves set free (Leviticus 15). Jesus announced in Nazareth "This scripture has come true today" (Luke 4:21) It was the great Jubilee Year. The Lord had come to save his people! (Luke 4:19)

4 Praise and Glory Read Luke and see varied responses to Jesus. We need to ask "Why are the poor, the broken-hearted and the captive of such massive concern? Why did Jesus serve such people and then endure the cross?"

This pledged and self-giving love of GOD reveals His glory (Isaiah 60:1). Perceiving this brings joy, wonder, worship and thanksgiving... and challenges us to mirror it.