

ORDER OF SERVICE

Sunday 5 September 2021

Chit Chat
Welcome and Notices
Christine Bradbeer

Prayer of Invocation

Young @ Heart
Christine Bradbeer
MG99

Bible Reading: Philippians 2:1-12
Amanda Fairs

Sermon: Philippians #2 [of 4]
Carmen Christi

Meditation
Siciliene, by Telemann
Amanda Fairs (viola)

Prayer of Intercession
and
The Lord's Prayer

Benediction



NOTICES

5 September 2021

Website: www.blackburnpc.org.au

Wednesday 8 September 1.30 pm Covenanted Prayer Time.
Sunday 12 September 11 am Divine Service.

Expected to be online only. If so live stream on Facebook, then later, w closed caption option on YouTube.

For your prayers this week

Congregational member: **Loris BALDERSON**



and

Daniel and Courtney and family are giving thanks that they have landed safely back in SE Asia and ask for prayers as the returning team members regroup.

GARDENIA ST
PRESBYTERIAN CHURCH
53 Gardenia Street,
Blackburn 3130



Minister: Rev Graham Bradbeer
tel. 9041 7911 mobile. 0409 978 690
Session Clerk: Mr Keith Ferres 98305466

Electronic Banking Details: ANZ Forest Hill,
Account name: Blackburn Presbyterian Church
BSB: 013-328. Account number: 2970 40694

GARDENIA ST.
PRESBYTERIAN CHURCH
BLACKBURN

5 September 2021

How can I?

Receive
The Mind of
Christ.

Loading...

Jesus thinking

WELCOME



Positive legal reforms were instituted, including abolition of some forms of corporal punishment, and criminalisation of female genital mutilation (FGM). Security forces used excessive, and sometimes lethal, force against protesters. Opposition activists and officials of the deposed former government of Omar al-Bashir were subjected to prolonged arbitrary detention. COVID-19 lockdown measures left millions in need of relief assistance. The authorities failed to adequately protect civilians in Darfur, South Kordofan and eastern Sudan from serious human rights abuses arising from armed attacks by militias..

Amnesty International 2020/21.

Although Sudan has taken some steps towards religious freedom in the past year, many Christians still face extreme persecution. Many Christians keep their faith secret to protect themselves and their families. Some believers even choose not to raise their children as Christians, wary of backlash from the community. This fear of exposure means some Christians, who converted from a Muslim background, will even have an Islamic funeral in a Muslim cemetery when they die.

Since a change of government in April 2019, there have been significant steps towards freedom of religion. After 30 years, Sharia (Islamic) law will no longer dictate religious freedoms in Sudan, meaning Muslims who convert to Christianity will no longer face the death penalty. In the Nuba Mountains, there is tension and an ongoing conflict between government forces and extremist groups. Since 2011, thousands of Christians have been killed in these attacks, which many believe to be effectively an ethnic cleansing of minority ethnic groups, particularly Christians. Christians from a Muslim background remain the most vulnerable.

Open Doors Australia 2020

Sermon Outline

The Philippi Letter #2
Carmen Christi

At the heart of the letter to the Philippians is this amazing text. It's all about Jesus. Ralph P Martin describes this section of Paul's letter as *Carmen Christi*.

In Latin, *Carmen* means song, but whether a song or a poem we cannot be dogmatic. But there is no doubt that these few verses provide us with a lyrical key to shape Christian thinking about the person and work of Jesus. This great picture of Jesus our Saviour God is well worth learning off by heart.

1. Pre-existence (v.6)

When Jews thought of one having the form of God the first thought would likely be of Adam. He was in *the image of God*, but wanted to be as YHWH. In contrast, Jesus, always in the form (*morphe*) of God, did not think his equality with God was something to which he should cling.

NT Wright asserts Paul is presenting 'not simply a new view about Jesus, it is a new understanding of God'... 'the pre-existent son regarded equality with God not as excusing him from the task of (redemptive) suffering and death, but actually as *uniquely qualifying him* for that vocation'. How would Jesus embrace that vocation? His was the path of downward mobility.

2. Humiliation (v.7-9)

He chose the path of a slave. He stepped down. The servant 'emptied' and 'humbled' himself. Scholars debate the word 'emptied' - of what did he empty himself? He emptied himself by choosing the form (*morphe*) of a servant and being born in 'human likeness'.

Downward mobility meant becoming human, and as human he chose to serve. To serve God by loving his neighbour, obedient even to death, yes, even death 'on a cross'. There are strong echoes of Isaiah 53 in these servant references though these are not elaborated.

3. Exaltation (v.10-12)

In consequence the named servant of YHWH is exalted. The escalating praise mirrors the descending humiliation.

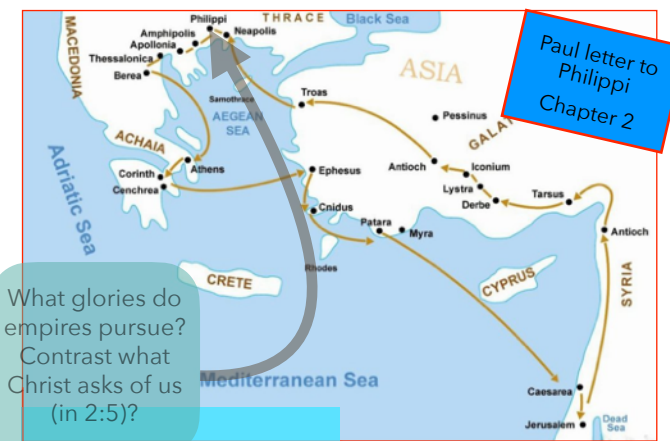
Jesus, name above all names. To whom every knee will bend, and whom every tongue will extol. Jesus brings glory to the Father. He retains human form. No other God bears scars!

4. Invitation to imitation (v.5, 12,13)

Paul is seeking harmony and unity of purpose among the believers in Philippi. We are called to serve one another. To turn from the pursuit of our own significance (a cruel and unending kind of slavery) to promote the concerns of others.

Working this out is our great moral and ethical challenge (v12) but it is the work of God (v.13). This meditation on Jesus, our God and Saviour, *should change us*. Where are the opportunities for this service in the world today? In Melbourne? In our family?

But consider also the shared beauty that is envisaged! (2:15 drawing on Daniel 12:3) Transcending the beauty of the starry, night sky.



The point of Philippians 2 verse 6 is that Jesus was indeed already equal with God; somehow Paul is saying that Jesus already existed even before he became a human being (verse 7). But the decision to become human, and to go all the way along the road of obedience, obedience to the divine plan of salvation, yes, all the way was not a decision to stop being divine. It was a decision about *what it really meant to be divine*.

N. T. Wright
Paul For Everyone: The Prison Letters

God loves you so utterly and completely that he has given himself for you in Jesus Christ his beloved Son, and has thereby pledged his very being as God for your salvation. In Jesus Christ God has actualised his unconditional love for you in your human nature *in such a once for all way, that he cannot go back upon it without undoing the Incarnation and the Cross* and thereby denying himself.

TF Torrance
The Mediation of Christ