

ORDER OF SERVICE

20 February 2022

Doxology 710
Now to the King

Prayer of Invocation

Hymn 23
Sing to the Lord a joyful song

Young at Heart
Christine Bradbeer

Welcome and Notices
Mr Keith Ferres, Session Clerk

Offering and Dedication

Hymn 415
My faith looks up to Thee

Reading: Genesis 3
Ian Rutherford

Blueprint #3
Hope is planted.
Genesis 3:15

Prayer of Intercession
and
The Lord's Prayer

Hymn 163 (Rejoice)
Joy to the world.

Benediction



NOTICES

20 February 2022

www.blackburnpc.org.au

Wednesday 23 February 1.30 pm Prayer Meeting

Sunday 27 February 11 am Divine Worship.

Abe and Sarah: City Seekers

Blueprint #4: Hebrews 11:8-12

MEETING IN PERSON

AND streamed on Facebook.

FOR YOUR PRAYERS

Congregational member: **Ogilvie RUSSELL**
now lives in Ferndale Gardens and is unable to
attend services.



and



Chris and Julie DEAN are
new workers with CMS in East Timor have
been warmly welcomed by the Dili church.
Julie has some health concerns.

GARDENIA ST

PRESBYTERIAN CHURCH

53 Gardenia Street,
Blackburn 3130



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GARDENIA ST.

PRESBYTERIAN CHURCH

BLACKBURN

**Sunday 20 February
2022**

**BLUEPRINT
FOR THE
ETERNAL CITY**

**CRITICAL
INFRASTRUCTURE**

#3

GENESIS 3

WELCOME



The European Union must stop helping to return people to **hellish conditions** in Libya, Amnesty International said today as the bloc marks five years of formal cooperation to intercept refugees and migrants attempting to cross the Mediterranean. The number of people intercepted at sea and returned to Libya in the last five years is over 82 000.

Men, women and children returned to Libya face arbitrary detention, torture, cruel and inhuman detention conditions, rape and sexual violence, extortion, forced labour and unlawful killings.

Amnesty International 2022

When a person in Libya leaves Islam to follow Christ, they face immense pressure from their families to renounce their faith. Their community ostracises them, and they are often left homeless, jobless, and **alone**. The country has no central government, leaving Christians in danger of overt and public persecution without consequences. Targeted **kidnappings** and even executions are always a possibility for believers.

Open Doors 2022

The Christian presence is mainly comprised of foreign migrant workers and refugees, but there are also a small number of indigenous Libyan converts. Islamists target Christians for killing, kidnap, forceful conversion and sale in "modern-day slave markets". Violence against Christian refugees held in detention centres is commonplace. Most of the refugees are from West African countries or Eritrea, attempting to reach Europe.

Barnabas Fund 2021

Sermon
Notes

Hope is planted

Genesis is structured around ten genealogical tables, five deal with primeval history and the others are Patriarchal history. The familiar story of Adam and Eve introduces a second creation story. Like Genesis 1 it is a story of the Ancient Near East and intentionally presents a narrative of creation contrasting with other Mesopotamian stories. Taken together the stories of Genesis 1 and 2 form a gateway inviting us to enter a unique way of thinking about the world.

1. Intro: ANE Context and Structure

The Epic of Gilgamesh is the tale of a hero, Gilgamesh, and his journey to find eternal life after the death of his great friend, Enkidu. The most obvious common elements include i) the plant that gives life, ii) the snake that cheats Gilgamesh of eternal life.

In Genesis 2 the man is created before the animals, and then the woman as a special creative act. YHWH (the Lord) is introduced as a hands-on, life-breathing creator. His presence in the garden provides an intimacy which is counterpoint to the transcendence of the Creator introduced in Genesis 1. Today we consider briefly four key ideas:

2. Lessons from the Garden

- i) The trees and the snake 'the Lord God had made', invite endless discussion. The questioning and contradiction of God point to the universal human temptation to be independent. Life becomes challenging, work and childbearing become burdensome.
- ii) The Man and the Woman are tenderly 'formed' and alive with the 'breath of God', and morally responsible. The word 'helper' is not pejorative, it is sometimes used of God. (Psalm 33, 70, etc.) Marriage is a blessing for humanity. Their union is sanctified.
- iii) The garden is paradise because YHWH is present and in fellowship. The earth is the Lord's (as Genesis 1) and we are made for fellowship with YHWH. To *live is to know God*. The blueprint is about how such fellowship can be possible. (See John 17:3)
- iv) Expelled but not abandoned, clothed now in skins, the garden of paradise becomes a memory. There remains a hope-filled promise: "the seed of the woman..." What else might restore life and bliss? How can humanity move forward on this slender thread of hope? At every stage the unfolding of the blueprint will point to Jesus, the Messiah [as we saw in John 1.]

Nicky Gumbel's father was a German Jew, who refused to talk about his life. It was his mother who broke the silence, just once: "I remember exactly where we were. We were walking along the promenade in Hove, near Brighton. And she said to us 'Your father is German and Jewish, and you are never to speak to him about it,' and we never did."

Although at the time he "couldn't really understand why" he was not allowed to ask his father questions, "now I do understand . . . when you realise the trauma that he must have experienced. I think of it like supposing the whole Christian population of the UK were put in concentration camps, and I have lost all my family and all my friends - not just dying, but dying the most horrific death. How would you ever begin to process that?"

About ten years ago, the Jewish Museum in Berlin contacted him, in search of information about his family. "They sent me a document that told me more about my family than anything I had ever discovered before. . . They also sent the family tree, which showed the different concentration camps that each of the cousins died in, and that made me realise just why he could not talk about it. It was just too horrific."

I used to be an atheist. I believed that our bodies and minds and the circumstances into which we were born determined all our actions. Logically, it seems to me, if there is no God there's no absolute basis for morality. Therefore following this logic there is no absolute 'good' or 'evil'. Yet 'deep down' I knew that there was such a thing as 'good' and 'evil'. Even though I did not believe in God, I used those words.

However it was not until I encountered Jesus that I understood that there is a God who has created a moral universe.

Extracted from *The Church Times* and *Alpha* notes.

Nicky Gumbel was a barrister before entering the Anglican ministry. He is well known for *Alpha*, and is Vicar at HTB in London.

