

ORDER OF SERVICE

27 March 2022

Doxology 709
Praise God

Prayer of Invocation

Hymn 295 (R)
Glorious things

Young at Heart
Christine Bradbeer

Welcome and Notices

Offering and Dedication

Hymn 400 (R)
And can it be

Readings: 2 Samuel 7:1-24
Tibor Kosa

Who is building here?
Sermon series: Blueprint #7
2 Samuel 7:16

Prayer of Intercession
and
The Lord's Prayer

Hymn 293 (R)
Christ is made

Benediction



NOTICES

27 March 2022

www.blackburnpc.org.au

Wednesday 30 March 1.30 pm Prayer Meeting
Sunday 3 April 11 am Divine Worship.
MEETING IN PERSON and streamed on Facebook

NB - THE CLOCKS GO BACK ONE HOUR EARLY ON 3 APRIL.

FOR YOUR PRAYERS

Congregational members:

Vic and Lynne ANSELL. Although now living in Bendigo, Vic continues as our congregational Treasurer.



and



Currently at home developing their support base (its at about 60%), **Jared and Bethany KILLEY** aim to go to Vanuatu shortly to work with WBT. [Bethany is the daughter of Allan and Faye Canavan.]

GARDENIA ST
PRESBYTERIAN CHURCH
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GARDENIA ST.
PRESBYTERIAN CHURCH
BLACKBURN

27 March, 2022

BLUEPRINT
FOR THE
ETERNAL CITY

#7



The Temple of Solomon and Its Courts
Heinrich Bünting, 1585.
From Itinerarium Sacrae Scripturae,
Hebrew University of Jerusalem, Israel.

WELCOME



Security forces detained individuals for “spreading misinformation” and criticising the government during the COVID-19 pandemic. Protesters were detained and security forces continued to use excessive force to disperse protesters and enforce lockdowns. Efforts toward securing justice, truth and reparation for crimes under international law and human rights violations committed during the 1996-2006 conflict remained grossly inadequate. Indigenous families were forcibly evicted and their homes destroyed. Sexual and gender-based violence continued with impunity. Gender-based discrimination continued in both law and practice. Dozens of abuses against Dalits were reported and abuses were often carried out with impunity.

Amnesty International 20/21

The Church is rapidly growing in the former Hindu kingdom of Nepal, which since 2008 has been officially a secular nation. In the early 1950s there were virtually no Christians in the Himalayan country, but today it is estimated there could be as many as 1.5 million believers, or about 5% of the population, 85% of which is Hindu. A growing religious nationalism has taken root in the country, with demands for Nepal to return to a Hindu state.

A law that came into force in 2018 made it a criminal offence to attempt to convert a follower of a religion “being practised since ancient times”. This is interpreted as a religion passed down through at least three generations, thus protecting Hindus and Buddhists but excluding most Nepali Christians, who are either first- or second-generation believers. The 2018 law also bans “hurting religious sentiment”, a wording so vague that it makes almost any public Christian activity potentially “illegal”. In effect, Christians can no longer evangelise Hindus or Buddhists, or even state publicly what they believe, without risk.

A number of Christians were arrested for breaking the 2018 law in 2018-19 but at the time of writing there are no known convictions. Followers of other religions do not seem to have been arrested. Christians are generally marginalised and treated as second-class citizens.

Barnabas Fund 2022

Sermon
Notes

Who is building here?

God's tent, the 'tabernacle' journeyed with the tribes of Israel from the wilderness wanderings and into their settlement in the 'promised land'. The books of Joshua and Judges describe this tumultuous period. Eventually when things got more settled the people asked for a king. Their aim was to be like the other nations. The prophet Samuel explains this is not a good idea, but eventually a king is anointed. And things don't go well. Until the second king, David.

1. David's great idea! (2 Samuel 7, 1 Chronicles 17)

David is a large and complex character, one of four who dominate the books of Samuel, (the others being Hannah, Samuel, and Saul). These characters reveal to us what it is to be human. This includes the perception that we can reduce our knowledge of the true God to a god who merely enhances our lives; a kind of boutique spirituality.

This was the danger David faced, as, from the comfort of his palace he looked down on God's 'tent' and decided that God deserved a stone house, a bit like his own. Nathan initially approved this action. But God thought otherwise.

How real is the danger that our 'spirituality' is just an enhancement of our life? Is faith an add-on, or entry into God's company?

2. Nathan slows things down.

Although a temple will be built, the revelation to Nathan gives three reasons why David will not be the builder. (1 Chronicles 17:4-14) David's achievements have been about God's purposes, not his own. 'They are an undreamed-of extension of God's past dealings with Israel' (Selman)

'If we want a life other than mere biology, we must deal with God. There is no other way.' (Peterson) This switches the focus from David to YHWH. The 'sweet psalmist of Israel', was still learning. Are we?

3. God is the builder.

David needed to regain the perspective on what was happening. God was building a 'house' (dynasty) for David (2 Samuel 7:11). It is not the other way around! Eventually Solomon built the temple, but it is Jesus who is the end point. Jesus replaces the temple in all its functions.

How are we to think about our life together in Blackburn? How can we see what God is building? What earthed reality shows we are God's workmanship, and that we are part of His story?

A Temple made of Living Stones

notes from Ligonier Ministries
by RC Sproul



When we meet another Christian, it is not uncommon to ask, “What church do you attend?” It is not an inappropriate question, but it tends to put a focus on the building or institution that we go to for corporate worship. In reality, we do not attend church; we *are* the church. Peter makes this point in [1 Peter 2:9-10](#).

At the same time, although the church is not a physical building, Scripture does often use building metaphors to describe the church. We find one of these where Peter describes us as living stones being built up into the spiritual house of God (vv. 4-8).

No doubt, Peter was especially attuned to the imagery of stones and construction because of the name Jesus gave him, which means “stone,” and our Lord's teaching that He would build His church on solid rock ([Matt. 16:13-20](#); [John 1:42](#)). Yet, when Peter uses the metaphor of stones and a building for the church, he does not tell us that Christ is building His church on him as the rock. *Instead, he tells us that we are coming to Jesus, who is the cornerstone of the house of God—the people of God as His church (1 Peter 2:4-8)*. The building block upon which the whole edifice rests is Jesus Himself.

As the cornerstone, Jesus is the crucial support of the church's foundation. The whole building is held up by Him, and if you were to take Him out of the building, the whole thing would collapse. We are called to come to Him and to rest our faith on Him alone. And yet, when we come to Him, we are joined to one another as living stones and built up into God's holy temple (vv. 4-5). Those who trust in Christ for salvation are united to Him and to one another. Coming to Christ entails being incorporated into the church, and we cannot love Christ without also loving His church, which is His body ([1 Cor. 12](#)).

Ligonier Ministries, now based in Florida, was founded in 1971 by RC Sproul, a Presbyterian minister in the Ligonier Valley, Pennsylvania.