

Noticeboard

'STEPPING-OUT' Men's Walking Group Sat 22nd April 'And Loe There Came Walkers'. Join us for an 8mile (approx!) circular walk in Cornwall's green and pleasant land. Bring a packed lunch, Names to Bryan a.s.a.p. please bryanandhazel@hotmail.co.uk Or on 01326-312115 to enable 'sensible' transport to be arranged. Next walk: Saturday, 20th May

Easter Events
Good Friday breakfast with Communion here at Emmanuel at 8.30am. Walk of Witness Starts here from 10am. **Easter Sunday** – F&PCT on the Moor 2-4pm a free event for all the community. Refreshments, Children craft and games.

Foodbank needs are:

- * Tinned potatoes
- * Tinned Spam
- * Tinned Corned Beef
- * Cereals
- * Cup a soups
- * Jam
- * Long life milk
- * Coffee

Season Of Worship Weekly evening services of open worship beginning Sun 23rd April - 16th July. 7 - 8pm. An opportunity to pray and praise together; to listen and give space to the Holy Spirit.

Lent Lunches running at St Mary's Church Hall on Wednesdays until 12th April at 12.30-1.30pm. Lunch is provided (Soup & Roll) and donations are in aid of Cornwall Hospice Care.

Create Station here Wed 12th April 10-12

Food for Thought This Thurs 6th April guest speaker is Chris Trueman. Meeting starts at 2.30pm.

The Filling Station, Mon 3 Apr, 7.30-9.30pm, Penmorvah Manor Hotel, Budock Water. Theme: The Good News. Speaker: Geoff Davis Testimony: Emma McPhail. All welcome

Sunday 9th April

10.30am **Coming together to praise, learn and encourage.**

Main Door Barry Woodward

Inner Door Rick & Mel Cookman

Easy Worship Doreen Fraser

Coffees Before Service & After Service Bryan & Hazel Green

Sunday 2nd April 2017

10.30am **Coming together to praise, learn and encourage.**
A warm welcome to you all. We would love to get to know each other better, so please introduce yourself. If you can, join us for refreshments after the service.

11am **Children and youth groups leave**
Parent and Baby Room available with a visual link to the service.
Nippers: Age 2-4 (Parents please collect your children at 12:00).
Buzz: Reception to Year 6
Salt: Year 7 and up (meets in the Power House)

Prayer Ministry

Members of the Prayer Ministry Team wear ministry badges. Please speak to one of them if you would like prayer for any reason.

The Church office

Open Monday-Friday, 9.30am-12.30pm

Telephone 01326 315249

Email mail@emmanuelbaptist.co.uk

Website www.emmanuelbaptist.co.uk

Minister Rev'd Charles Blizzard

Sermon outline notes: Isaiah 52.13–53.12; 1 Cor 15.3–6

Introduction

The apostle Paul is writing to a church he founded in Greece about AD 50, and in 1 Cor. 15.3-8 he reminds that church of the centre and foundation of his message:

'Christ died for our sins ..

'Christ died ...' takes us beyond any idea we may have of an ordinary death, however important or painful and distressing that may be to us

'Christ' is much more than a personal name, like John or Mary.

It's a title – a Greek word, translating the Hebrew word 'Messiah' (the Old Testament is written in Hebrew, the New Testament in Greek)

In our English Bibles 'Messiah' is usually (and literally) translated 'the Anointed one', and frequently linked with the Biblical name for God; and so *'the Lord's Anointed'*

So 'Christ' is a Prince or a King, chosen and anointed by God

And '*Christ died*' describes the death of 'God's chosen Prince' or 'God's chosen King'

A royal death, especially a regicide, was virtually unthinkable in Old Testament times because it could affect a whole nation, marking the end of a royal dynasty

It could even mean the defeat and overthrow of a whole kingdom

A hopeful royal address was: 'O king, live for ever' (1 Ki. 1.31, Neh. 2.3, Dan. 6.23)

As God's appointed prince, Christ could never be expected to die at the hand of God's enemies - his role was to lead them to victory

So when Paul came to Corinth declaring '*Christ* (= God's anointed prince) *died*', it was a deeply disturbing, provocative message

'Christ died ... according to the Scriptures

The most notable part of the Old Testament that Paul refers to here comes from Isaiah chapters 41 to 53, which contain what are often known as 'the Servant Songs'. In these 'songs' God addresses a person called 'My servant'

Two of the Servant Songs in particular focus in on one particular person;

- Isaiah 42.1-4 describes his humility and faithfulness
- Isaiah 52.13-53.12 describes his death – and, written at least 500 years before the death of Jesus, so describes the unjust torture and death suffered by the 'Servant' that it could almost be an actual report of the trial and death of Jesus

But interwoven with this it is the account of the healing of a broken nation

- Isaiah 53.5 'he was pierced *for our transgressions .. crushed for our iniquities .. the punishment that brought us peace was upon him .. and by his wounds we are healed*'
- Isaiah 53.8 '*.. for the transgression of my people he was stricken*'

In 1 Cor. 15 Paul draws on this prophecy, given to the Jewish nation at a time of

national disaster, about a suffering Servant summing up in himself all the punishment due to the nation for its transgressions (verses 8 and 12), and restoring peace.

So '**Christ died for our sins** according to the Scriptures'

But Isaiah 53 takes us back at least another 500 years to the earlier time, when the people of Israel just outside the land that God had promised them

And there God had called them into a covenant with him

The terms of the covenant were stark – see Deuteronomy 30 verses 15-20:

- LIFE - going on in God's way, loving him, walking in his way, keeping his commands, they would prosper and know God's blessing
- Or DEATH – the consequence of turning away to idol worship

So when Paul declared '**Christ died for our sins according to the scriptures**', in the great debauched maritime pagan Corinth, the promise of new life in the gospel, through the death of Christ gripped a most unlikely bunch of pagan men and women. And for those were willing to entrust their lives to Christ 'God was pleased through the foolishness of what was preached to save those who believe' (1 Cor. 2.22.24)

Attending EBC today, where do we fit into this story - of those who are called to share this message? .. or of those beginning to respond to it in repentance and faith?

In your housegroup

- 1) Begin by inviting two or three members of the group to explain to another member of the group (one-on-one) how he (or she) might become a Christian, while the other group members observe. Try to make this a real conversation, with normal responses and replies, with the definite aim in the initiator's mind to witness to Christ. Helpfully at least one of the people sharing in one this conversation may decide to respond positively, another to not do so.
- 2) Review the conversations above, suggesting what parts of them were helpful or less helpful .. constructive or not relevant .. what could have been missed out or what might have been added
- 3) How far were these conversations shaped by Paul's approach and content from 1 Corinthians chapter 2 (sermon 2 weeks ago) and 1 Corinthians 15.3-7 (sermon last Sunday)
- 4) What verses or bits of the Bible do group members find most helpful in explaining the gospel to others
- 5) Maybe this has suggested some people we should pray for/make contact with?