

Noticeboard

Church Members Meeting

THIS Tuesday
May 9th at
7.30pm.
Please make every effort to be there

Nippers are in need of helpers on a Sunday morning. Please see Emma Munden or Lynne Oakes for more information



WE NEED YOUR HELP!

House Groups are important to the Church Life. Small groups are an ideal way to get to know one another on a deeper level. If you are interested in joining a group see Hanna Oakes

Stepping Out Men's Walking Group
Saturday 20th May 'The Bells, The Bells'
Join us for a 9 mile('ish) circular walk in Cornwall's green and pleasant land. Bring a flask for a morning stop, but we'll buy lunch out! Meet EBC at 08:45. Names to Bryan a.s.a.p. please (01326-312115 or bryanandhazel@hotmail.co.uk)

Pre Service Prayer You are welcome to join Yinka in the prayer room from 10am on a Sunday morning

Foodbank needs are:

- * Long life milk
- * Long life fruit juice
- * Tinned Fruit
- * Tinned potatoes
- * Sweet treats
- * Cereals
- * Savoury Snacks
- * Rice
- * Jam

If you are not receiving emails from Emmanuel and wish to, please let the office know and we can add you to our mailing list!

Craftea
Meeting Tuesday 16th May at the new time of 1-3pm. See Alison Hodges for more information

Sunday 14th May

10.30am **Coming together to praise, learn and encourage.**
Main Door Rob Wood
Inner Door Barry & Betty Hearn
Easy Worship Becky Brown
Coffees Before Service Karen Campbell & Kye Childs
After Service Chris & Wendy Tabb

Sunday 7th May 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)

7pm **Open Worship 7 - 8pm.** An opportunity to pray and praise together; to listen and give space to the Holy Spirit. (meet in the Lounge)

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:

Resurrection Part 2: From the Margins to the Centre

Introduction

As far as the ancient pagan world was concerned death was all powerful—it was 'a one way street'. Some pagans believed in life after death as a disembodied soul/spirit, but resurrection, that is a new transformed bodily life was denied as a possibility by all pagans (see Acts 17:16–34).

As far as the Jewish world of Jesus time was concerned there were three views about life after death:-

- Some Jews agreed with the pagans who denied any kind of future life i.e. the Sadducees.
- Some Jews agreed with the pagans who believed in a disembodied future for the soul or spirit.
- Most Jews believed in a future bodily resurrection (see John 11:24) Jesus' own teaching reinforced this picture (see Matt 22: 23-33).

1) Jesus teaching on Resurrection

- 1) Speaks of resurrection as a complete event in the future.
- 2) Speaks of himself being raised after his death. The Disciples had never thought that resurrection was something that would happen to one person ahead of everybody else and hence they did not understand what Jesus was saying.

2) Consequences/Implications of Jesus Resurrection

- The theme of resurrection moved from the 'circumference to the centre'. Take away resurrection and you lose the entire New Testament.
- Resurrection would be a body occupying time and space, a body having new properties.
 - 1 Corinthians 15 Sown perishable, raised imperishable
 - Sown in dishonour, raised in glory
 - Sown in weakness, raised in power
 - Sown a natural body, but raised a spiritual body

- Natural/spiritual—Paul here not talking about the material out of which our resurrection bodies are made, but the power or energy which animates/energises them.
- The resurrection as an event has split into two and the New Testament writers understood the resurrection of Jesus as the guarantee of the final resurrection of God's people at the end of history
- Because the early Christians believed that resurrection had begun with Jesus and would be completed in the great final resurrection on the last day, they believed that God had called them to work with Him, in the power of the Spirit, to implement the achievement of Jesus and thereby to anticipate the final resurrection, in personal and political life, in mission and holiness of life. 'Jesus was the end in person, God's future arrived in the present' - and if that was true then those who belonged to Jesus, who followed Him, who were empowered by His Spirit, were charged with transforming the present, as far as they were able, in light of their future.
- Paul in particular began to speak of resurrection metaphorically. This appears particularly in Romans chapter 6 where he speaks of dying and rising with Christ in baptism.

Points to Ponder

- 1) Were there any points which you did not understand or with which you disagreed? Why?
- 2) What are the main views about life after death that we encounter today? (consider Hindus, Buddhists, Pagans, Atheists etc.) How would you deal with someone who believes that life after death is merely the survival of the spirit i.e. a disembodied existence?
- 3) How important is the resurrection in our preaching of the gospel? Do we emphasise enough the resurrection in our evangelism (see 1 Corinthians 15:1-11)