

Noticeboard

Men's Breakfast Saturday 9th June
at Membly Hall Hotel
£8 After Breakfast Speaker:
Pastor Pete Sampson of the Rock
Church Coffee Bar Bideford. Book
through Church office
Please book through EBC office

Kidz Klub from Sept does not have
enough team members and will not
be able to start. If you feel able to
help, please contact Alan Offord
01326 312399 afal4j@gmail.com

Big SWYM Training Day - Sat Oct
13th 2018 - Exeter. 'The Big SWYM
Training Day'. This day is open to
anyone. Please book with Emma
Munden **ASAP** if you would like to go

Catalyst Inspire-Challenge-Connect
A FREE day for all the church family in Cornwall
(Partnering with ministries from across the county)
Saturday 16th June at Heartlands Redruth TR15 3QY.
Arts: Music: Activities for all ages + Exhibition Area

**'STEPPING-OUT' Men's Walk-
ing Group** Saturday 9th June
'By Jove, It's Smith!' Join us for a
7mile'ish afternoon 'stroll' taking
in more of Cornwall's lovely
scenery. Meet 1:15pm at EBC
with afternoon 'cuppa' en-
route. Names to Bryan a.s.a.p.
please to enable 'sensible'
transport to be arranged
bryanandhazel@hotmail.co.uk
(01326-312115)
Next walk: Saturday 7th July

Food for Thought Thursday
7th June Guest speaker is Ruth
Bowen. Starts
2.30pm

OASIS this
coming Fri 8th
June 'Great
Create'
Please see
Duncan or
Amy for more
info

Sunday 10th June

10.30am **Coming together to praise, learn and encourage.**
Main Door Tom Riley
Inner Door Ingram & Anne Bright
Easy Worship Becky Brown
Coffees Before Service & After Service Chris & Kristine Trueman

Sunday 3rd June 2018

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.
We welcome our guest speaker Paul Goodliff and Gill
his wife

11am **Children and youth groups leave**
Nippers: 2-4 years
Buzz: Reception - Year Five
Salt: Year Six - Year 13

7pm **Hot Potato- Looking at the issues around
Transsexuality**

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: 2 Corinthians 3:7– 4:6

A Christ-centred Community

Paul Goodliff *With Unveiled Face: A Psychological and Theological Exploration of Shame*, DLT 2005

Paul re-establishing his apostolic credentials (2 Corinthians 3:1)

Ten Commandments written by the finger of God – a ministry of death (7) and letters that kill (6) – yet it came in glory!

Why did Moses put a veil over his face?

1. Because the glory of his shining face scarred the living daylights out of those who saw him, he put a veil over his face, and the glory never left him.
2. Gradually the glory faded, and he was embarrassed – the explanation Paul opts for. (2 Corinthians 3:13)

So, Paul plays with this idea: the old and the new, death and life, Moses and the Spirit.

The old ways remain for some, and a sort of veil clouds the minds of unbelievers (14–15; 4:4), but in Christ, the veil is removed (16) and the light of the gospel becomes clear (4:4) So, unlike Moses, Paul is bold (12) and shameless (4:2) He does not lose heart but is absolutely transparent (4:2) So should we!

In two short sections Paul explains how we are transformed from the old into the new, how we are taken from death into life, from despair into hope – a process that sets us free (18)

The sense of this can be taken two ways – the first, admittedly most common, sees this as a spiritual transformation brought about by contemplation of Christ. This is not direct, of course, and so Paul says it is like seeing this in a mirror (18), but it is the work of the Spirit to make us like Christ, and therefore reflect his glory. In the Old and New Testaments, the glory of God, **δόξα**, doxa, in the Greek, is the visible expression of his character as the holy One. So, as we become more like Christ, so we embody more and more his holiness – from one degree to the next.

But there is another meaning, and one that I think is also true. The mirror in which we see reflected Christ's character and life is the life of other believers.

It is in our brother and sister that we see the glory of God reflected, and it is as we grow in our love for one another that the glorious image of the face of Christ is seen in the community. It was the great Jewish French philosopher Emmanuel Levinas who drew heavily upon this idea that in the face of the Other we encounter God.

God is seen most perfectly in the face of Jesus Christ, the image of God – and it is specifically, a Semitic face, a sun-burnt face, a bruised and broken face, crowned with thorns and a partly torn-out beard. Here we see the glory of God! It is in this face that we see *'the light of the knowledge of the glory of God'*; in this face, this Jesus Christ. (4:6) It is he who is the image of God (4). But the wonder of what Paul seems to be saying is that as we are 'transformed into the same image' (18) – literally, into the same icon – and with increasing conformity to God's character, to God's glory, so we reflect that glory. In other words, we grow to see what God is like as we see him reflected in others.

Paul has said we carry about us the aroma of Christ (2 Cor 2:15) – the whiff of Jesus (smell). Here, we image Christ to others (sight), and we proclaim the truth (2 – sound). It all adds up to the fact that as people 'touch our lives' – and we touch theirs in compassionate care and love – they encounter God. We are to be sensory reservoirs of God's presence.

Here is how we become a Christ-centred community, as we 'contemplate the face of Christ', so we come to resemble him, and we see that resemblance in our brothers and sisters. We are mirrors reflecting Christ.

Questions

1. What kind of attitudes towards each other will mirror Christ more perfectly?
2. Where does your life touch the lives of others? What do they sense as they meet you?
3. What might it mean for you to gaze upon the face of Christ? How might such a contemplative practice change your prayers?
4. What might happen if our church and our home group became a living image of Christ for Falmouth, and how might we become such a community? What hinders this transformation?