

*So Abraham called that place The LORD Will Provide. And to this day it is said,
"On the mountain of the LORD it will be provided." (Genesis 22:14; c.f. v. 8)*

Abraham himself learned the lesson through his own personal experience of these events. The record of the story however, was intended for subsequent Israelites. For Abraham, the angelic intervention (v. 12) was a matter of lived experience. For future Israelite readers this intervention could function as proof that child sacrifice (common in the Ancient Near East) is not something the LORD desires. More than that, this text conveys confidence that "God himself will provide (v. 8). Abraham's words were a reflection on the provision of God he was relying upon. By the time the story was written down they have become a prophetic saying waiting for fulfilment (v. 14). The intention of the text becomes clear only as we pay attention to the context of the text.

Sometimes we need to be aware of more than one context, to understand a given passage. Jesus' parables for example create a context within the parable itself. They have meaning for Jesus' hearers in the moment, and they also have a setting within each gospel narrative. A parable can itself be pointing to something beyond the moment, such as in Mark 12, where Jesus' parable of the vineyard prophesies his death and resurrection.

Once we do the hard work of thinking through these contexts, we can be in a position to take what is written and apply it to our own moment. While the text is not saying something new or different, its application might be quite different.

Let me circle back to Abraham sacrificing Isaac and show you what I mean. For Abraham, the application of the situation was to grow in his trust in the LORD and his provision. For those Israelites who followed, they were to keep looking for God to provide and trust God wholeheartedly as Abraham did. But in our context, we live not only knowing that the LORD will provide, not only imitating Abraham's commendable example of faith, but also knowing abundant provision has come. The Lord has provided. It turns out that the request for a "one and only son" (Gen 22:2) would eventually be provided by the Lord who would give his one and only Son for the world so that we could find life in the face of death (Jn 3:16).

We read the text in its context, but we apply it in ours. We apply the Scriptures to ourselves as those on whom the end times have come.

Collect

Gracious God you have placed within the hearts of all your children a longing for your word and a hunger for your truth: grant that believing in the one that you have sent, we may know him to be the true bread of heaven and the food of eternal life, Jesus Christ our Lord, to whom with you and the Holy Spirit be glory and honour for ever and ever. Amen.



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'I am the living bread that came down from heaven' says the Lord. 'Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh.' [John 6:51]

Ordinary 17 (28th July)

2 Kings 4:42-44

Psalms 145:10-18

Ephesians 3:14-21

John 6:1-21

Ordinary 18 (4th August)

Exodus 16:2-4, 9-15

Psalms 78:23-29

Ephesians 4:1-16

John 6:24-35

Reading the Bible in Context

TGCA 20/7/2024 – David Mitchell

One of the key principles in biblical interpretation is that the text doesn't say something different to us than what it said to its first hearers. That is, there's nothing new or hidden in the text, we just need to work hard to understand it and its context. But how do we know that this is how we should read the Bible? At one level the answer seems like common sense, but it's still worth thinking about a bit deeper.

The philosophical and theological reason for reading in context is because the Bible is a serious and intentional text, and therefore always needs to be understood according to a context created by the narrative or by the historical moment being spoken into. The Scriptures were written for the purpose of changing the minds of those who read them. This is abundantly clear in certain places (for e.g. Jn 20:31). But theologically, we believe that all the words of Scripture were written by God's Spirit for his people. They are meant to both inform us—ultimately of Jesus Christ—and change our behaviour (for e.g. 2 Tim 3:16–17; 1 Pet 1:10–11; 2 Pet 1:20–21). Yet we also know that they are human documents, not transcendent of history, but records of it and within it (e.g. Luke 1:1–4; 1 John 1:1–3). Taken together, as both a divine and human document, the word of God for us should be read according to the moments that it addresses.

For example, the story of Abraham sacrificing Isaac in Genesis 22. Abraham learns a lesson about the kind of faith that the God requires and the kinds of sacrifices that God desires—the kind of sacrifice God himself ultimately provides.

A guide for our prayers during the week

Monday

Our diocese and the gospel

- Bishop Peter
- Other parishes
- Dean for Cathedral – Rev. Ross Nicholson

Tuesday

Our church and the gospel

- Children and youth
- Families
- Seniors
- Chris and Nancy

Wednesday

Our community and the gospel

- St Luke's Op Shop
- Blackwater
- Emerald Churches

Thursday

Our nation and the gospel

- Prime minister
- State and local government
- Religious Freedom legislation

Friday

God's world and the gospel

- Islamisation
- War and poverty
- Persecuted Church
- CMS and ABM

Saturday

Ministry and the gospel

- Bible Studies
- Food for Body and Soul
- Wardens and Parish Council

Dates to Remember

Today	4 pm service
	5.30 pm Food for Body & Soul
3 August	Barra Fishing Day
10 August	Rockhampton Women's Conference
13 August	Mark Drama Info Session 6-7 pm
17 August	Clearing/Overflow Sale
24 August	Lay Development Day - Emerald

	28 July	4 August
Service Leader		
Read	Russell	
Prayers		Russell
Shop	Wayne & Kayleen	Dianne
Grounds		

The BCA Prayer

Lord our God, help us to remember those who live in isolated and remote parts of our land. We ask you to strengthen and encourage all whose ministries are supported by The Bush Church Aid Society.

Refresh them in times of discouragement and loneliness and call others to stand with them in the task of making Christ known.

Grant that, through the ministry of the Word and Sacraments, through caring service and by support for young people, the message of your redeeming love may be proclaimed and accepted by the people of our land. We ask these things through Jesus Christ our Lord. Amen

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