

**BULLETIN FOR TRINITY MARBURG, ST JOHN'S MINDEN,
OUR SAVIOUR LOWOOD
Palm Sunday 9th April 2017**

Closed Communion

The A.E.L.C upholds the historical, biblical and Lutheran practice of closed communion. Therefore we ask that only A.E.L.C members come forward for communion.

Matthew 27.

Hymns: 70, 86, 55 part 1, 7, 292, 508.

Introit: Psalm 118:19-29

P Open to me the gates of righteousness! I shall enter through them. I shall give thanks to the LORD.

C This is the gate of the LORD, through which righteous people will enter.

P I shall give thanks to You. For You have answered me, and You have become my Salvation.

C The Stone that the builders rejected has become the Cornerstone.

P This has come from the LORD. It is marvellous in our eyes.

C This is the day that the LORD has made. Let us rejoice and be glad in it!

P Save us, we pray, O LORD! O LORD, please give us success!

C Blessed is He who comes in the name of the LORD! We have blessed you all from the house of the LORD.

P The LORD is God, and has given us light. Tie the festive procession together with leafy branches as far as the horns of the altar!

C You are my God, and I shall give thanks to You. You are my God. Let me honour You highly.

All Give thanks to the LORD! For He is good. For His mercy endures for ever.

Collect: Almighty and everlasting God, You sent Your Son, our Saviour Jesus Christ, to take upon Himself our flesh and suffer death upon the cross. Mercifully grant that we may follow the example of His great humility and patience and be made partakers of His resurrection; through Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God now and forever. **C Amen.**

Old Testament: Isaiah 50:4-9a

Epistle: Philippians 2:5-11

Gospel: Matthew 27:11-66.

The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all. Amen.

The text for our sermon this morning is written in the book of Matthew 27:11-54, which was a part of our Gospel reading before

11 Jesus stood before the governor. The governor asked Him, “Are You the King of the Jews?”

Jesus answered, “It is as you say.”

12 While the chief priests and elders were accusing Him, He did not answer at all. 13 Then Pilate asked Him, “Do You not hear how much testimony they are bringing against You?”

14 However, Jesus made no reply to him, even about a single statement, so that the governor was very amazed.

15 At every feast the governor used to release to the crowd one prisoner whom they chose. 16 At that time they were holding a well-known prisoner called Barabbas. 17 Therefore, when the people had gathered, Pilate asked them, “Which do you want me to release for you: Barabbas, or Jesus, who is called ‘Christ’?”

18 For he knew that they had handed Jesus over to him because they were jealous.

19 While he was sitting on the judgment seat, his wife sent someone to tell him, “Do not have anything to do with that innocent Man! For I have suffered greatly today in a dream because of Him.”

20 However, the chief priests and the elders persuaded the crowd to ask for Barabbas and to have Jesus put to death. 21 The governor asked them, “Which of the two do you want me to release for you?”

They said, “Barabbas.”

22 Pilate asked them, “Then what should I do with Jesus, who is called ‘Christ’?”

They all said, “Let Him be crucified!”

23 Pilate said, “No, what wrong has He done?”

Nevertheless, they began to shout even louder: “Let Him be crucified!”

24 When Pilate saw that he was getting nowhere, but that a riot was breaking out instead, he took water and washed his hands before the crowd. He said, “I am innocent of this Man’s blood. You will see to it yourselves.”

25 All the people answered, “Let His blood be on us and on our children!”

26 Then he released Barabbas for them, but he had Jesus scourged, and handed Him over to be crucified.

27 Then the governor’s soldiers took Jesus into the governor’s quarters, and gathered the whole company of soldiers around Him. **28** They took His clothes off and put a scarlet robe on Him. **29** They twisted together a crown of thorns, placed it on His head, and put a stick in His right hand, knelt in front of Him, and made fun of Him, saying: “Welcome, King of the Jews!” **30** They spat on Him, took the stick, and began to beat Him on the head.

31 After they had made fun of Him, they took the robe off Him, and put His own clothes on Him. Then they led Him away to crucify Him.

32 While they were going out, they found a man from Cyrene by the name of Simon, and they forced him to carry Jesus’ cross.

33 When they had come to a place called “Golgotha,” which means “The Place of a Skull,” **34** they offered Him a drink of wine mixed with gall, but, when He had tasted it, He refused to drink it. **35** After they had crucified Him, they divided His clothes among themselves by throwing lots. **36** Then they sat down there and kept watch over Him. **37** Above His head they placed the written charge against Him: “This is Jesus, the King of the Jews.”

38 At that time two robbers were crucified with Him, one at His right and the other at His left. **39** Those who were passing by kept ridiculing Him, shaking their heads, **40** and saying, “You, who are going to tear down the temple and build it in three days, save Yourself! If You are the Son of God, come down from the cross!”

41 The chief priests, together with the scribes and elders, also kept making fun of Him in a similar way, saying, **42** “He saved others: He cannot save Himself. He is the King of Israel. He should come down from the cross now, and we shall believe in Him. **43** He trusts in God. Let God rescue

Him now if He wants Him! For He said, 'I am the Son of God.'” 44 In the same way even the robbers who had been crucified with Him kept insulting Him.

45 At noon darkness came over the whole land and lasted until three in the afternoon. 46 About three o'clock Jesus cried out with a loud voice, saying, "Eli, Eli, lema sabachthani?" which means, "My God, My God, why have You forsaken Me?"

47 When some of those standing there heard this, they said, "This man is calling Elijah."

48 Immediately one of them ran, took a sponge, filled it with sour wine, put it on a stick, and gave it to Him to drink. 49 The others said, "Let Him alone! Let us see if Elijah is coming to save Him!"

50 Jesus cried out once again with a loud voice and gave up His spirit.

51 Just then the curtain in the temple was torn in two from the top to the bottom. The earth shook and the rocks were split. 52 The tombs were opened and many bodies of the saints who had died were raised. 53 They came out of the tombs, after Jesus had risen, went into the Holy City, and appeared to many people.

54 When the captain and those who were watching Jesus with him saw the earthquake and the other things that happened, they were terrified. They said, "Truly, this Man was the Son of God!"

Lord God, heavenly Father, sanctify us through Your truth, Your word is truth. Amen.

STOP CALLING EVERYTHING 'HATE.'

Over time, a word can change its meaning, sometimes picking up an entirely new definition and sometimes expanding or contracting an existing one. It is not unusual to see a familiar Word explode into contemporary parlance with a far more expansive definition than it has had in the past. Think about "tolerance." For many years the word quietly meant something like, "accepting the rights of others to have a belief different from your own." Then, suddenly, the word was everywhere and carried a meaning like, "accepting other people's views

without critique." As D.A. Carson says, "this shift from 'accepting the existence of different views' to 'acceptance of different views,' from recognizing other people's right to have different beliefs or practices to accepting the differing views of other people, is subtle in form, but massive in substance."

We still hear a lot about tolerance -and the unpardonable sin .of intolerance. And now, closely related, we've got a second word to describe the people who commit such an offense: They are haters. And; -like "tolerance," the word "hate" has taken on 'a new and wider meaning. It has always been used to describe an extreme, passionate dislike for another person. But suddenly it is being used to describe simple disagreement, especially when that disagreement is with society's prevailing opinions and agendas. Any perceived intolerance is quickly drowned out by cries of "hate!" Or. "hater!" The problem, of course, is that if everything's hate, nothing's hate. As we expand the use of the word, it loses any meaningful definition.

Today, everything short of glowing endorsement can be counted as hate. If you express concern about transgendered adults using the same rooms as children of the opposite sex, someone will accuse you of hate. If you express careful, kindly-spoken disagreement with same-sex marriage, perhaps urging caution to such a quick change to an institution foundational to society, cries of "hater" will be immediate and loud. If you urge freedom of conscience for people who hesitate to bake cakes or arrange flowers for certain activities, you'll be considered full-of hatred. Coming to blows is hate, sure, but so is--constructive critique. Berating and verbally abusing is hate—no one disagrees with that—but so is measured disagreement. In a few short years we've completely transformed what it means to hate.

This matters to Christians because words tend worm their way from the-outside of the church - to the inside. "Tolerance" tried but, thankfully, Christians managed to cling to its long-standing definition. Today "hatred" is on the move, making attempt to enter our parlance in its new form. A few days ago, I linked to a critique of a popular pastor and his woefully inadequate view of the doctrine of Scripture. This critique was careful, measured, and weighed against not only the Bible but the long history of the church. Yet it did. not take long before I was told the writer" had expressed "vile anger" and was full of hatred. According to some, writing a critical book review is a form hate,

.expressing measured disagreement with another evangelical leader is being a hater, and confronting sin is a sign of a deep hatred, toward those who dissent from your viewpoint.

We need to resist this updated definition of "hate" to keep the new, expansive form of the word out of the Church. Otherwise, we risk confusing hatred with confidence about revealed truth—we need to have the ability to confidently declare what is Orthodox and what is Heterodox, what is consistent with the Bible and what is heretical. We risk fusing hatred with the obedient exercise of church discipline—we need to be willing and able remove people from church membership who are clinging to sin or teaching error. We risk confusing hatred with caution—we need to be able to debate and discuss, especially as we wade into new, moral waters and answer perplexing questions about gender, marriage, and, sexuality. In these ways and many others, we need to be able to confidently explore, discuss, believe, and obey the Bible without being labelled as "haters."

In so many ways, what is now described' as hate is actually love. We guard against error not because we hate people, but because we love the truth and mean to defend sound doctrine. We enforce church discipline not because we hate sinners but because we love the church and mean to protect her integrity. We proceed cautiously when evaluating current issues not because we hate homosexuals or transgendered individuals, but because we love purity and mean to live according to Scripture. We must be, willing to love, even when we are told it is hate. We owe it to God And man to continue to love, no matter how it is perceived, no matter how it is described.

500th Anniversary celebrations of the Lutheran Reformation 2017

AELC MISSION SUNDAY bring/share lunch 2nd July at Minden from 10am Service. "Reformation trivia" after Service before lunch.

MOVIE NIGHT FRIDAY 22nd September at Marburg. *Time to be advised.* Feature, "The Luther Movie", bring a friend, bring your neighbour.

REFORMATION HYMN SINGING SATURDAY 21st of OCTOBER bring/share at Minden arriving at 5pm to start the meal by 5.30pm.

REFORMATION BRING/SHARE COMBINED SERVICE on the 29th October at 10am AUSBIGNY Darling Downs. There will not be a local Service here in our Parish as I will be Preaching there on the day.

> Divine Service 13th April (White)
Readings: Psalm 116: 12-1
Old Testament: Exodus 12:1-14
Epistle: 1 Corinthians 11:23-32
Gospel: John 13:1-17, 31b-35.

7pm Our Saviour Lowood
Maundy Thursday HC.

Hymns: 89, 116, 296, 284, 287, 85.
NO OFFERING THIS EVENING

>Divine Service 14th April (Black)
Readings : Psalm 22
Old Testament: Isaiah 52:13-53:12
Epistle: Hebrews 4:14-16
Gospel: John 18:1-19:42.

8am Trinity Marburg
Good Friday

Hymns: 57, 50, 52, 75, 287, 54.

>Divine Service 16th April (White)
Readings : Psalm 16
Old Testament: Jeremiah 31:1-6
Epistle: Colossians 3:1-4
Gospel: Matthew 28:1-10.

9am St John's Minden
Resurrection Sunday

Hymns: 16, 89, 105, 92, 292, 102.

> No mid week Bible study for April

> New re printed copies of God's Eternal Word Bibles are now available for purchase at \$65 each. Please see Pastor.

> For those who have asked for a bank account to place their offerings electronically:

Trinity Marburg BSB: 633000. Account No: 146106893.

St John's Minden BSB: 633000. Account No: 135053577.

Our Saviour Lowood BSB 633000. Account No: 159171487.

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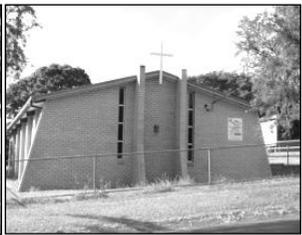
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