

DARLING DOWNS PARISH OF THE AELC
TRINITY OAKLEY, ST PAUL'S GREENWOOD, ST JOHN'S AUBIGNY,
BETHLEHEM TOOWOOMBA

14 May 2017
Bulletin for 5 Easter

HYMNS: 501 241 191 314 290 206

INTROIT: Praise the LORD! Praise the LORD, O my soul!

Let me praise the LORD throughout my life! Let me sing praise to my God as long as I live!

Do not trust in noble people, in a descendant of Adam, who cannot save!

When his spirit departs, he will return to his earth. On that day his plans will perish.

Blessed is the one who has the God of Jacob for his help! His hope is in the LORD, his God, **who has made heaven and earth, the sea, and all that is in them**, who remains faithful for ever, who provides justice for those who are oppressed, and who gives food to those who are hungry. The LORD sets prisoners free.

The LORD opens the eyes of blind people. The LORD raises up those who are bowed down. The LORD loves righteous people.

The LORD watches over resident-foreigners. He helps up the orphan and the widow. However, He makes the way of wicked people crooked.

The LORD will reign for ever, Your God, O Zion, for all generations.
Praise the LORD!

Psalm 146

The Lord's Supper has always been seen as a sign of unity between those who commune together at the Lord's table (1 Cor. 10:17). When Christians partake of the Lord's Supper in a church body that has a confession of faith, they thereby declare that they believe that they are one in faith with those who commune with them. Since people cannot honestly hold two differing confessions at the same time, they cannot honestly commune with those whose confession is in conflict with their own. If any do this nevertheless, they deny their own confession, and so deny Christ Himself (2 Cor. 6:14-18). **We ask visitors who are communicant members in a church not in fellowship with the AELC, or are not familiar with the *AELC Statement of Faith*, to refrain from communing today. If you have questions, please speak with the pastor after service.**

COLLECT: O God, You make the minds of Your faithful people to be of one will. Grant that we may love what You have commanded and desire what You promise, that, among the many changes of this world, our hearts may be fixed where true joys are found; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and for ever. Amen.

READINGS: Acts 6:1-9, 7:2a, 51-60 The stoning of Stephen

1 Peter 2:2-10 "You are a chosen people... a holy nation."

John 14:1-14 "I am the Way, the Truth, and the Life."

SERMON: 1 Peter 2:2-10 The priesthood of the baptised

Like new-born babies, long for the pure milk of the Word, in order that by it you may grow up to salvation! ³ For you have tasted that the Lord is good.

⁴ You are coming to Him, as to a living Stone, whom human beings have rejected, but whom God has chosen, and who is precious to Him; ⁵ and you are also being built, as living stones, to be a spiritual temple, and to be a holy priesthood, to offer spiritual sacrifices, which are acceptable to God through Jesus Christ. ⁶ For in Scripture it says, "See, I am laying a Stone in Zion, a chosen and precious Cornerstone, and the person who believes in Him will by no means be put to shame."

⁷ Therefore He is precious to you who believe; but to those who do not believe, "He is the Stone, which, although rejected by the builders, has become the Cornerstone," ⁸ and "a Stone over which they stumble, and a Rock over which they fall." They stumble because they disobey the Word. That is also the end appointed for them.

⁹ You, however, are a chosen people, a royal priesthood, a holy nation, God's own special people, that you may extol the wonderful deeds of Him who has called you out of darkness into His marvellous light. ¹⁰ Once you were "not a people," but now you are "the people of God." Once you had "not received mercy," but now you have "received mercy."

The Priesthood of the Baptised (or All Believers)

Luther's writings do not reveal any difference between his earlier career or later career in what he wrote about the priesthood of all believers, but there are changes of emphasis or accent, particularly after the trouble caused by the Anabaptists and after the Peasants' War. The subject-indexes of the *Book of Concord* are remarkably lean in comparison with Luther's use of the priesthood of all believers. It is true that all the baptised constitute a royal body of priests (1 Pet 2:9). However, although they "declare, or extol, the wonderful deeds of [God], who has called [them] out of darkness into His marvellous light," this privilege should not be interpreted to mean that all are authorised or qualified to preach or administer the sacraments publicly or officially in the church. Lay consecration should not be derived from this principle except in genuine emergencies. There is in fact no explicit connection in Scripture between the priesthood of all believers and the office of the ministry. Walther also said that they are distinct (*Theses on the Ministry, I-II*). Nevertheless, it is correct to say that, when a congregation calls a man to be its pastor, it

transmits the office to him through a divine call, and that the church then acts normally, officially, and publicly through its ministry. “The church retains the right to elect and ordain ministers” (Treatise, 72). Nevertheless, the salient point ought to be that the office of the ministry is derived from the apostolic office and rests on God’s call or sending, rather than that it is a kind of extension of the universal priesthood of all believers (Statement of Faith, p. 54). It is Scriptural to say that the pastor is the servant of the congregation, but also to say that the pastor is the servant of the Lord Jesus (1 Cor 4:1; 2 Cor 4:5).

1 Peter 2:9 is the only passage in the New Testament that explains the priesthood of the baptised, even briefly. It applies Exodus 19:5-6 to the New Testament fulfilment. The primary focus was not on duties of God’s people to one another. “You will be to Me a kingdom of priests” (Compare Revelation 1:5: “To Him who... has made us a kingdom, priests to His God and Father”). In the New Testament, there is only one priest in the primary sense. Luther used 1 Peter 2:9 chiefly to oppose the Roman doctrine that the essence of the priesthood was offering Christ in the Mass. In the *Babylonian Captivity*, Luther could still sometimes use the word “priests” in the sense of “ministers,” but in relation to 1 Corinthians 4:1. They might not claim to be *more* than servants of Christ, in going beyond the ministry, the office of preaching, which had been committed to them. Papal priests might not infringe on the one sacrifice for sin by the one, primary Priest (LW 36:112-133). In Luther’s writings of the early 1520s the dominant thrust of the royal priesthood was as a defence against the Pope’s displacement of Christ.

After 1530, the problem for the Reformers was not so much the papal priests, but having enough evangelical ministers, and these are treated in the articles V, XIV, and XXVIII of the *Augsburg Confession*, and well as in the *Apology* and the *Treatise*.

The *Book of Concord* also reflects Luther’s use of 1 Peter 2:9. In the *Treatise* (69-72) the *Book of Concord* makes its only quotation of it, to support the fact that Christians may not be deprived of having pastors because of the Pope’s unwillingness to allow anyone except those ordained by Catholic bishops to offer the sacrifice of the Mass. Melancthon argued that the Pope might not locate the making of pastors and bishops solely in himself. The laity was free from such sacerdotal tyranny. The keys had been given to the church, and the church alone had the right of electing and ordaining ministers. Clearly, however, the *Treatise* did not advocate preaching and administration of the Sacraments by laymen on the basis of 1 Peter 2:9. That God’s chosen people, His royal priesthood, His holy nation, His own special people, declare the wonderful deeds of Him who has called them out of darkness into His marvellous light does not authorise them all to preach the Gospel publicly or administer the Sacraments. The passage says nothing either of the Office of the Keys or of the Office of the Holy Ministry.

Welcome to all with us today! May God bless our worship of Him by His serving of us!

Pastor Peter Ziebell, Phone 46912276, or 0407583922.

Email him at paziebell@gmail.com

Weekly sermons and bulletins are available at www.aelc.org.au.

Please notify pastor of anyone who is unwell or in need of a visit.

COMING SERVICES

| 21 May 6 Easter | 25 May Ascension Day | 28 May 7 Easter |
|--|-------------------------|--|
| | THURSDAY | |
| 8.00am TMBA Bible Study & 9.00am HC 8.30am OAK LR 9.00am GRN LR 10.30am AUB HC | 7.30pm OAK HC | 8.30am OAK HC 8.30am TMBA LR 9.30am AUB LR 10.00am GRN HC |
| Sunday, 21 May | | |
| READINGS: Acts 17:16-31; | 1 Peter 3:13-22; | John 14:15-21 |
| HYMNS: 420 322 874 (162 839) 828 | | |
| Thursday, 25 May | | |
| READINGS: Acts 1:1-11; | Ephesians 1:15-23; | Luke 24:44-53 |
| HYMNS: 771 169 106 356 840 115 | | |

ANNOUNCEMENTS

Tuesday, 16 May, 7.30pm. Men's Fellowship at Oakey. Opening Devotion: Barry Zischke.

Bible Studies:

GRN: Friday 19 May

AUB/OAK: Friday 26 May

** Vicar Zabel is due to return this coming week. A service schedule will be handed out once it is determined which Sundays he will be available on the Downs.