

**BULLETIN FOR TRINITY MARBURG, ST
JOHN'S MINDEN,
OUR SAVIOUR LOWOOD.**

Christ the King Sunday: November 26th 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.

Reading:

HYMNS:

Old Testament: Ezekiel 34:11-16, 20-24

LSB 510, 532, 851, 991

Epistle: 1 Corinthians 15:20-28

Gospel: Matthew 25:31-46

Introit: Psalm 95:1-7a

Come! Let us shout joyfully to the LORD!

Let us shout aloud to the Rock of our salvation!

Let us come into His presence with thanksgiving!

Let us shout joyfully to Him with songs!

For the LORD is the great God, and the great King above all gods.

In His hand are the unexplored depths of the earth, and the peaks of the mountains belong to Him.

The sea is His, and He has made it, and His hands have formed the dry land.

Come, let us worship and bow down!

Let us kneel before the LORD, our Maker!

For He is our God, and we are the people of His pasture and the sheep of His hand.

Collect:

Almighty and everlasting God, it is your will to restore all things in your dear Son. Bring together under His just and gentle rule all the peoples of the world, now divided and torn apart by sin. For He lives and reigns with you and the Holy Spirit, one God, forever and ever.

Amen.

Old Testament: Ezekiel 34:11-16, 20-24

¹¹For this is what the Lord GOD has said: "Look! I Myself shall search for My sheep and look after them. ¹²As a shepherd cares for his flock when he is among his scattered sheep, so I shall look after My sheep. I shall rescue them from all the places where they have been scattered on a cloudy and very gloomy day. ¹³I shall bring them out from the peoples, gather them from the countries, and bring them to their own land. I shall be a shepherd to them on the mountains of Israel, in the ravines, and in all the inhabited places of the land. ¹⁴I shall look after them in good pasture, and their grazing-land will be on the mountain-heights of Israel. There they will lie down in good grazing-land and graze in rich pasture on the mountains of Israel. ¹⁵I Myself shall shepherd My sheep, and I Myself shall let them lie down," declares the Lord GOD. ¹⁶"I shall search for the lost ones, bring back those that have been scattered, bandage the injured ones, and strengthen the sick ones. I shall destroy the ones that are fat and the strong. I shall shepherd them with justice.

²⁰Therefore this is what the Lord GOD has said to them: "Look! I, yes, I Myself, shall judge between a fat sheep and a lean sheep. ²¹Because you shove with your sides and shoulders, and butt all the weak animals away with your horns until you have scattered them to the outside, ²²I shall save My flock, so that they may not be something to plunder any more. I shall judge between one sheep and another. ²³"I shall appoint one Shepherd over them, My Servant David, and He will shepherd them. He will take care of them and He Himself will be their Shepherd. ²⁴I Myself, the LORD, shall be their God, and My Servant David will be the Prince among them. I Myself, the LORD, have spoken.

Epistle: 1 Corinthians 15:20-28

²⁰However, now Christ has been raised from the dead, the firstfruits of those who have fallen asleep. ²¹For since death came through a man, the resurrection of the dead has also come through a man. ²²For, as in Adam all die, so in Christ all will be made alive. ²³However, each one in his own turn: Christ is the firstfruits. After that, when He comes, those who belong to Christ. ²⁴Then the end will come, when He hands over the kingdom to God, the Father, after He has put an end to all dominion, authority, and power. ²⁵For He must reign until God has put all His enemies under His feet. ²⁶The last enemy that will be brought to an end is death. ²⁷For "He has put all things under His feet." However, when He says, "All things have been put under Him," it is clear that this does not include the One who has put everything under Christ. ²⁸However, when all things have been put under Him, then the Son Himself will also be put under the One who has put all things under Him, so that God may be all in all.

Gospel: Matthew 25:31-46

³¹"When the Son of Man comes in His glory and all the angels with Him, He will sit on His glorious throne. ³²All nations will be gathered before Him, and He will separate them from one another, as a shepherd separates the sheep from the goats. ³³He will have the sheep stand at His right but the goats at His left. ³⁴Then the King will say to those at His right, 'Come, you whom My Father has blessed! Inherit the kingdom prepared for you from the time when the world was created! ³⁵For I was hungry, and you gave Me something to eat. I was thirsty, and you gave Me a drink. I was a stranger, and you took Me into your homes; ³⁶naked, and you gave Me something to wear; sick, and you looked after Me; in prison, and you visited Me.'

³⁷"Then the righteous ones will ask Him, 'Lord, when did we see You hungry and feed You, or thirsty and give You a drink?' ³⁸When did we see You a stranger and take You into our homes, or naked and give You something to wear? ³⁹When did we see You sick or in prison and visit You?'

⁴⁰"Then the King will answer them, 'Truly, I tell you, anything you have done for one of My brothers here, even the least important of them, you have done for Me.'

⁴¹"Then He will say to those at His left, 'Go away from Me, you cursed ones, into the everlasting fire prepared for the Devil and his angels! ⁴²For I was hungry, and you gave Me nothing to eat; thirsty, and you did not give Me a drink; ⁴³a stranger, and you did not take Me into your homes; naked, and you did not give Me anything to wear; sick and in prison, and you did not look after Me.'

⁴⁴"Then they also will ask, 'Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison and did not help You?'

⁴⁵"Then He will answer them, 'Truly, I tell you, anything you have not done for one of these, even the least important of them, you have not done for Me.'

⁴⁶"Then these will go away to everlasting punishment, but the righteous ones to everlasting life."



Sermon: Matthew 25:31-46 – Turning a Goat in a Sheep

Grace, mercy and peace be to you from our Lord and Saviour, Jesus Christ, Amen.

³¹When the Son of Man comes in His glory and all the angels with Him, then He will sit on His throne of glory. ³²And gathering together before Him all the nations, He will separate them from another as the shepherd separates the sheep from the goats. ³³And He will put the sheep on His right, and the goats on the left.

³⁴Then the King will say to those on His right, “come, the blessed of my Father, receive the Kingdom prepared for you from the Creation of the world. ³⁵For I hungered and you gave to Me to eat, I thirsted and you gave water to Me, I was a stranger and you gathered Me in, ³⁶naked and you clothed Me, sick and you visited Me, I was in prison and you came to Me.”

³⁷Then the righteous will answer Him, saying, “Lord, when did we see You hunger and feed You, or thirsting and give You water? ³⁸When did we see You a stranger and gather You in, or naked and clothe You? ³⁹When did we see You sick or in prison and come to You?”

⁴⁰And answering, the King will say to them, “truly I say to you, whatever you did to one of the least of these brothers of Mine, you did to Me.”

⁴¹Then He will say to those on the left, “go away from Me, you cursed, into the everlasting fire prepared for the devil and his angels. ⁴²For I hungered and you did not feed Me, I thirsted and you did not give water to Me, ⁴³I was a stranger and you did not gather me in, naked and you did not clothe me, sick and in prison and you did not visit Me.”

⁴⁴Then they will answer, saying, “Lord, when did we see You hunger, or thirsting, or stranger, or naked, or sick, or in prison and not serve You?”

⁴⁵He will answer them, saying, “truly I say to you, whatever you did not do to the least of these, you did not do to Me.”

⁴⁶And these will go away into everlasting punishment but the righteous to everlasting life.

Lord sanctify us by your truth, your Word is truth. Amen.

The 25th chapter of Matthew contains three parables that all deal with the Second Coming of Jesus and the Final Judgement, the parable of the Ten Virgins, the parable of the Talents and the parable of the Sheep and the Goats. Over the last two weeks we have discussed the parables of the Ten Virgins and the Talents and how they relate to faith and the living out of faith. Now today with the parable of the Sheep and the Goats we will again discuss the topic of faith and good works.

The key feature to understanding this parable of the Sheep and the Goats is understanding the relationship between faith and good works and how good works relate to salvation.

In this parable Jesus foretells the Final Judgement when He will return in glory with all His angels to divide humanity as a shepherd divides the sheep and the goats. The sheep will go to His right and into everlasting life in Heaven, while the goats will go to His left and into the everlasting fire of Hell.

In this parable Jesus turns to the sheep and says, “come and receive everlasting life,

for you fed Me when I was hungry, gave Me water when I was thirsty, gathered Me in and welcomed Me when I was a stranger, clothed Me when I was naked, visited Me when I was sick and came to Me when I was in prison.” He goes on to explain that the sheep did these things for God by doing them to their neighbour. By loving and serving those in need they have loved and served God.

Then Jesus turns to the goats and says, “go away from Me and into the everlasting flames of Hell, for you did not feed Me when I was hungry or give me water when I was thirsty, etc.” It appears that Jesus is judging the sheep and the goats based on their works, the sheep are those who loved their neighbours and the goats are the selfish ones who did not love their neighbours.

Now, there is a reality that at the Final Judgement we will be judged according to our works. This is taught repeatedly through the Scriptures, for example, in St. Paul’s Epistle to the Romans chapter 2 verses 6-8 Paul wrote that God will render each one according to his deeds, rendering eternal life to those who patiently sought glory, honour and immortality through doing good, but rendering wrath to those who are self-seeking and do not obey the truth.

We even confess the idea of a judgement according to works in the Athanasian Creed, when we confess, “At the coming of Christ all men shall rise with their bodies and give an account of their own deeds, those who have done good will enter eternal life and those who have done evil will go into everlasting fire.”

Now, this concept of judgement according to works seems controversial to us Lutherans who teach justification by grace alone through faith alone in Christ alone, and yet there is this Scriptural reality that on the Last Day we will be judged according to our works. But in order to understand the true relationship between faith and good works, we need to understand the two different uses of the word “for” or “because”.

The word “because” can be used either causative or evidentially. The causative use is where “because” is used as the reason for something happening, e.g. The ground is wet because it rained. The evidential use is where “because” is used to determine what happened, e.g. I know it has rained because the ground is wet.

Henceforth, when we view the parable of the Sheep and the Goats in this light we can determine two different interpretations of the text: 1. The sheep are saved because they did good works, or 2. We know who the sheep are because they were the ones who did good works.

The first interpretation teaches that good works are the reason the sheep were saved, while the second interpretation teaches that good works are the evidence that the sheep were already saved. Now only one interpretation can be right, so which one is it?

Well St. Paul says on multiple occasions (Rom. 3:28, Eph. 2:8-9, Gal. 2:16) that we are saved by grace through faith apart from the works of the Law. We also know that

without faith it is impossible to please God (Heb. 11:6), and that which does not come from faith is sin (Rom. 14:23). Christians are not saved through their good works, instead we are saved by faith alone.

However, as we have mentioned over the past two weeks, faith without works is dead (James 2:17), that true faith is followed by works and that if works do not follow faith, then that faith is not real, saving faith.

Our good works are evidence of our faith. Our works are an outward sign of our inwards belief. Therefore, faith can be determined by observing a person's outward life. How does the shepherd determine the sheep from the goats? By looking at them. The shepherd knows what a sheep looks like based on its appearance.

When Jesus judges the sheep and the goats according to their works, He is not saying that the sheep were saved because of their works, what He is saying it that He knows who the sheep are because their works are evidence that they had faith. The sheep are not saved because of their good works; instead the sheep are those who did good works because they were already saved by grace through faith.

Jesus is able to determine who the sheep and the goats are because of the lives they lived. The goats are the ones who rejected the forgiveness of sins and in turn chose to remain bound to their sins. The goats are stubborn, selfish, self-seeking and self-righteous. They do not heed the Word of God, they do not strive to keep His Law, they care only about their own individual needs, and when they sin, they do not turn to the Shepherd in repentance. The goats are so self-centred and self-righteous, that they don't even notice their own sins. They don't even notice that they haven't served God or their neighbour.

But as for the sheep, they are the ones who have been set free from slavery to sin. They are those who have received the forgiveness of sins through faith, and as a reaction to that forgiveness strive to live out that faith in service of God and neighbour. The sheep are those who selflessly seek to put the needs of other above themselves. The sheep are those who having failed to keep the Law come to the shepherd in repentance, seeking His forgiveness. These sheep are so conscious of their need for a Saviour, so aware of their own fallen sinfulness that they don't even notice the good deeds they have done.

But it is not the good works that saved the sheep, but the faith behind those works; the faith that lead them to repent of their sins and to come to the Shepherd in humility.

Without faith it is impossible to please God, just as it is impossible to turn a goat into a sheep. We cannot be saved by our own doing, God alone can save us, just as it is God alone who can turn a goat into a sheep. For each of us was born a damned sinner, each of us was born a goat, doomed to go to the left of Christ and into the everlasting fire. By our own will and strength we could not turn ourselves into a sheep, it was

impossible to save ourselves. Without Christ we are dead in our trespasses, slaves to sin and unable to do anything to save ourselves. Without Christ we are trapped in our sinful flesh, our old selfish nature. Without Christ we are stubborn, self-seeking, self-righteous goats. We do not follow the Shepherd, we do not work together as a flock, we care only about ourselves. And without Christ we are trapped in our old sinful goat flesh. There is nothing we can do to save ourselves, our own works won't turn into a sheep. We can chop off our horns and throw on a woollen coat, but that still doesn't make us a sheep.

So the Shepherd becomes a sheep for us. Jesus Christ the Good Shepherd became the Lamb of God who died in our place, taking our sin upon Himself. He was sacrificed on our behalf, to receive the punishment that we deserved. And three days later He rose again from the dead. The Lamb of God, who was slain for sins of the world, was resurrected. He did this not for Himself but for our sake. He died and rose again, so that we too could become sheep. That we too could become lambs of God and belong to God's flock. Sheep follow a leader, and Jesus became that lead sheep, so that we could follow Him into salvation.

But before we can follow the Lamb of God as part of His flock, we must first become a sheep. We must first be cleansed of our sinful nature, we must be cleansed of our "goatness."

It is impossible to turn a goat into a sheep. You can't just glue wool to it and start calling it a sheep. But what we call impossible, God calls possible, for through Christ all things are possible (Matt. 19:26, Phil. 4:13).

When Christ calls us into His flock, He removes our sinfulness and He clothes us in His righteousness, He removes our sinful goat body and He reshapes us using His own holy sheep body. But this renewal in Christ is not skin deep, it reaches down into our heart into our very soul and spirit.

In Psalm 51 (:10) we pray to God to create in us a clean heart and to renew in us a steadfast spirit. We plead with God to rip out our sinful, selfish, stubborn heart of stone to replace it with a loving, gentle, soft heart of flesh. We plead with God to remove our wicked human nature and to replace it with a new faithful, repentant, believing Christian spirit.

In order to enter Heaven, God must remove the Old Adam from within us and replace it with the New Man. He must stripe away our goat body and replace it with a sheep body.

By our own power we cannot turn ourselves into a sheep, but by the power of God alone it is done.

In the third Narnia book, *The Voyage of the Dawn Treader*, we are introduced to a character named Eustace. He is a selfish, stubborn, self-righteous brat of a kid who

through his own wickedness is turned into a dragon.

In the story he is given the chance to remove his dragon body and once again become a human. He attempts to remove the dragon scales himself. He manages to shed a layer scales. But underneath them are even more scales, and the more layers he shed, the more layers he finds. He is only transformed back into a human when Aslan the Lion, who is the figure of Christ in this story, removes the scales from him. When Eustace describes the experience, he says that, as Aslan removed the dragon skin from him, the tears were so deep that they went down to his heart.

Our sinful human nature is not skin deep but goes all the way down to our very core. The sheep and the goats do not only look different, but they are two different animals. Just as a goat cannot become a sheep by simply changing its outward appearance, so too an unbeliever cannot become a Christian by simply looking like a Christian. Good works are the outward appearance of a Christian's inward faith. But as Jesus says even an unbeliever can love their neighbour (Matt. 5:46-47, Luke 6:32). Good works are only skin-deep. Good works do not make you a Christian. In order to be a Christian you must be transformed for the inside, your entire being, body, soul and spirit must be renewed.

And this renewal comes not by our own doing but by the work of Jesus Christ. He comes to us and gives us His Holy Spirit. He renews us and creates in a new heart and a new spirit. Through Christ alone, we are made into sheep.

Now even though we are sheep our old sinful goat nature will continue to rear its ugly head. We will sin daily and daily our flesh will desire to be transformed back into the goats we once were. That is why we must come to God daily in prayer and through reading Scripture, we must come to the Shepherd in repentance and faith, so that we may continue to be renewed on a daily basis. For through Word and Sacrament Christ continues to come to us and renew our nature constantly.

And as for good works, now that we are sheep we act like sheep, we will look like sheep. But this is only the outward affects that shows the inward change that Christ has done in us. We are not saved because of our good works, but we do our good works because we are already saved.

As St. John said in his First Epistle chapter 4 verse 19, we love because Christ first loved us. God doesn't love us because we first loved our neighbour, but we now love both God and neighbour because of the love that Christ has for us. We forgive because God has forgiven us. We are merciful because He has shown us mercy.

We do the good works of sheep, because God has transformed us into sheep. We feed the hungry because Christ feeds us with His Body and Blood, we give water to the thirsty because Christ saved us through the waters of Baptism, we welcome strangers because Christ welcomed us into Heaven when we were still His enemies, we clothe

the naked because Christ clothes us with His Own righteousness, we visit the sick because Christ has healed us of the disease of sin, and we go to those in prison because Christ came to us and rescued us from the eternal prison of Hell.

Come, you who are the blessed of the Father, and receive the Kingdom prepared for you from the Creation of the World. Amen.

And may Jesus Christ the Good Shepherd bless you and keep you in His care. Amen

Prayer of the Church for Christ the King Sunday

Heavenly Father, we thank You that You have called us in faith and into Your flock. We thank You for sending Your only-begotten Son, Jesus Christ, to die for us as the sacrificial lamb and to lead us as our shepherd. Help us to follow You in our Earthly lives so that we may be brought into Your flock in the life to come.

Lord in your mercy: **Hear our prayer.**

Lord, we thank You for changing us from goats and into Your sheep. We thank You for creating in us a new heart and a new and willing spirit. We ask that You will help us in our Earthly life to live as one of Your sheep, so that we may strive after holiness and desire to keep Your commandments.

Lord in your mercy: **Hear our prayer.**

Lord, we fail You on a daily basis and we cannot keep Your Law. We pray that through Your Word and Sacraments that You will daily renew us in our faith, that You will daily transform us into one of Your sheep, and that You will daily forgive us of the wrong that we do.

Lord in your mercy: **Hear our prayer.**

Lord, we pray for the leaders of this nation. We pray for the local mayor, the state Premier, the national Prime Minister, and the head of the Commonwealth. Bless our nation and all the people who dwell therein. Help all those in government and positions of powers to maintain justice, peace, honesty, integrity and courage. Help our leaders to be guided by the truth of Your Word, we pray that all members of government may be lead by Your Scriptures and guided by Your truth.

Lord in your mercy: **Hear our prayer.**

Lord, following the State Election yesterday, we pray for our State Premier, and all those who have been elected to represent our electorates. We pray that they will lead in truth and integrity and that You will work through them for the good of this State.

Lord in your mercy: **Hear our prayer.**

Lord, we pray for all those who are sick and injured at this time, we ask that Your healing hands will be upon them.

Lord, we ask that you will watch over Pastor Owen and Dot while they are on holiday. Keep them safe from all harm and may You return them safely to us.

Lord in your mercy: **Hear our prayer.**

Lord, we thank You for all the rich blessings that You have bestowed on us in this life. As we are drawn ever closer to the Return of Your Son, we pray that You will instil in us a faith that will last until His Return. Help us, Lord, to remind awake and alert until the Coming of Christ. And help us to love our neighbour and all those who are in need. We ask all this in the name of Your Son, Jesus Christ our Lord, who lives and reigns with You and the Holy Spirit, one God, forever and ever. **Amen.**

Article: Who is to be admitted to the Lord's Supper, part 1.

Francis Pieper, Christian Dogmatics vol. 2, pages 381-385

Christian congregation, and their public servants, are only the ministrants and not lords of the Sacrament. The Lord's Supper is not their institution, but Christ's. Therefore they must follow Christ's instructions in administering the Sacrament. On the one hand, they are not permitted to introduce "Open Communion"; on the other hand, they must guard against denying the Sacrament to those Christians for whom Christ has appointed it. Gerhard and Calov are justified also in a dogmatics.

It is common knowledge that "Open Communion" is commended and practiced not only in Reformed churches, but also in church bodies calling themselves Lutheran. A Christian congregation, however, should consider well that the Lord's Supper is not intended for all men, but only for Christians. Here a difference obtains between the preaching of the Gospel and the Lord's Supper. The Gospel is intended for all men, believers and unbelievers alike. The Lord's Table, however, is appointed only for the people who have already come to faith in Christ. This we learn from the normative example of Christ. Christ preached the Gospel to the Jewish people generally and for that purpose went from place to place (Matt. 9:35). But the first celebration of His Supper He held in the closed circle of His disciples (Luke 22:11,14, Matt. 26:18,20). Neither did the Apostolic Church practice "open" Communion (1 Cor. 11:20, 10:17). Luther says: "Thus Christ did; He delivered His sermons to the multitude for everybody, as the Apostles later did, so that every person heard them, believers and unbelievers; whoever caught it, caught it. We must do the same. But the Sacrament we are not to cast among a crowd. When I preach the Gospel, I do not know upon whom it takes effect; but here I must be convinced that it has taken effect upon those who come to the Sacrament. Here I must not act in doubt, but be reasonably sure that the one to whom I give the Sacrament has laid hold of the Gospel and has true faith."

However, not even all Christians are to be admitted to the Lord's Table. To be admitted are:

1. Such as have been baptized. On this order of sequence in the use of the two New Testament Sacraments see page 292.
2. Such as are able to examine themselves. Scripture expressly declares spiritual self-examination necessary for a salutary use of the Holy Supper: "Let a man examine himself, and so let him eat of that bread and drink of that cup." Excluded therefore are children, the sleeping, the unconscious, the dying deprived of the use of their senses, the insane and possessed while not in their right mind. Etc.

3. Only such as believe the words of institution, hence believe both that they receive the true body and blood of Christ in the Lord's Supper and that Christ gives them this priceless gift for the remission of their sins. This provision excludes the Christians in Reformed denominations. There certainly are children of God among the Reformed who still preach Christ's *satisfaction vicaria* (vicarious satisfaction). Since, however, they lack the right understanding of, and therefore faith in, the words of institution, they are not in condition to use the Lord's Supper to their benefit. Paul expressly disqualified all who do not believe the Real Presence, since they do not discern the Lord's body (1. Cor. 11:29). With their denial of the Real Presence they also lose the *finis cuius* (point of the matter) of the Lord's Supper, namely, that Christ's body and blood is given us in the Sacrament for the remission of our sins. This applies, of course, also to such Lutherans as are afflicted with grave doubts as to the Real Presence of Christ's body and blood, or who, though they confess the Real Presence, are not seeking the forgiveness of sins in the Sacrament but ascribe to it a salutary effect *ex opera operato* (by the merely act of performance).
4. Such as must not first remove a public offense that has been given. The particulars are discussed in Pastoral Theology. The course in Dogmatics must point out that this practice – removing a public offense before partaking of Communion – does not rest on human arbitrariness or legalism, but is demanded by the essence and purpose of the Lord's Supper. Because the Lord's Supper is not intended for believers and unbelievers, but only for Christians, everyone who has made his Christianity doubtful for the congregation must, before he communes again, enable the congregation to become convinced that by God's grace he has risen from his fall. Scripture therefore expressly prohibits us to treat as brothers in the faith those who live in gross, offensive sins, that is, to act toward them as though nothing had occurred. 1 Corinthians 5:11, "But now I have written unto you not to keep company if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." If the grave offense of a person has become known to the congregation, also his repentance must be made known to the congregation before he again communes with the congregation.

From the essence and purpose of the Lord's Supper it further follows that persons living in the sin of implacability must be suspended from partaking of the Sacrament. For the Lord's Supper is distribution of the forgiveness of sins; only he therefore makes the right use of it who there seeks the forgiveness of his sins. But in any case there can be a true desire for God's forgiveness only in the heart of him who on his part, too, is ready to forgive the trespasses of his neighbour, or, if he was in the wrong, to seek reconciliation by asking the neighbours forgiveness.

Furthermore, since Christians are forbidden to adhere to teachers who deviate from the Apostolic doctrine (Rom. 16:17: "Avoid them"), it is self-evident that members of heterodox churches must have severed their connection with the heterodox body and have declared their acceptance of the true doctrine before they may commune with the congregation. Fellowship in the Lord's Supper certainly is fellowship in faith or church fellowship (Fritz: altar fellowship is confessional fellowship, *Pastoral Theology*, pg 154).

December 3rd First Sunday in Advent Minden	December 10th Second Sunday in Advent Lowood	December 17th Third Sunday in Advent Marburg
Readings: Psalm 80:1-7 Old Testament: Isaiah 64:1-9 Epistle: 1 Corinthians 1:3-9 Gospel: Mark 11:1-10	Readings: Psalm 85 Old Testament: Isaiah 40:1-11 Epistle: 2 Peter 3:8-14 Gospel: Mark 1:1-8	Children's Christmas Tree program 6:30pm
Hymns: 696, 332, 350, 335, 618, 331.	Hymns: TBC	Hymns: TBC

News and Notices:

- **Pastor Owen will be back next Sunday, December 3rd**
- **Next Bible Study (bring/share lunch) on December 3rd following the Divine Service at Minden**
- **Just a reminder to those who have copies of the LSB hymnal to bring them to the Minden Services on November 26th and December 3rd to help out with numbers.**

WHILE PASTOR IS ON HOLIDAYS.

JAKE CAN BE CONTACTED ON 0458251132.

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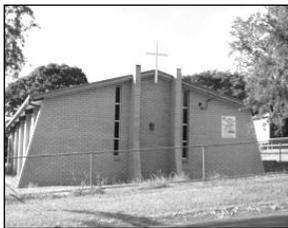
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